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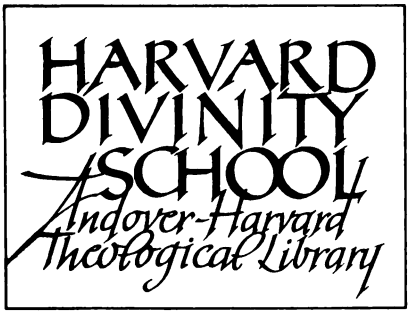
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PROOFS

OF THE

REAL EXISTENCE, AND DANGEROUS TENDENCY,

OF

ILLUMINISM.

CONTAINING

AN ABSTRACT OF THE MOST INTERESTING PARTS OF WHAT DR. ROBISON AND THE ABBE BARRUEL HAVE PUBLISHED ON THIS SUBJECT; WITH COLLATERAL PROOFS AND GENERAL OBSERVATIONS.

By SETH PAYSON, A. M.

" For they are the Spirits of devils." REV. XVI. 14.

——— " Here nature breeds
Perverse, all monstrous, all prodigious things
Abominable, unutterable, and worse
Than fables yet have feign'd, or fear conceiv'd."
MILTON.

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PREFACE.

THE efforts which have been made to diſcredit the exiſtence of Illuminiſm, and the torrents of abuſe which have been ſo liberally poured on ſuch as have attempted, apparently from the pureſt motives, to unveil this myſtery of iniquity, have in part produced the end deſigned. Some have miſtaken vociferation for argument, and confident aſſertions for proofs; while others have been prevented from publiſhing their belief and their fears, not chooſing to encounter the ſhafts of ridicule and defamation; weapons found to be of great importance in this *age of reaſon*. A general ſtupor has hence taken place of that juſt alarm, occaſioned by the firſt diſcovery of this infernal combination.

But has the cauſe of alarm ceaſed? There has been much clamor indeed, but have any ſolid, ſatisfying proofs been exhibited, either that there has not been, or is not now exiſting, a conſpiracy, which has for its ultimate object, the abolition of chriſtianity and government? Solid proofs alone ought to ſatisfy us on a ſubject ſo highly intereſting to mankind. Such proofs have not, I confeſs, come to my knowledge. Recent events do, on the contrary, confirm my belief, that a ſyſtematical attempt is now in operation to undermine the foundation of every religious, moral, and ſocial eſtabliſhment. To thoſe who have this belief, it muſt appear important that the impending danger be placed in the moſt conſpicuous point of view; that the evi-

dence of this fact, now diffuſed through expenſive, and voluminous tracts, and ariſing from a variety of circumſtances, ſhould be collected into one point, freed from the obſcurity in which it has been induſtriouſly involved, and the whole compriſed in a volume, eaſy to the purchaſer, and intelligible to every reader. The importance of ſuch a publication at the preſent critical period, and which I have expected, and hoped to ſee from ſome abler hand, is all the apology I have to offer for undertaking the taſk.

To defend religion, by expoſing the plots concerted for its deſtruction, is the principal object of this publication: and if any thing of a political nature is introduced, it is with a view of detecting, and counteracting that dark policy, which has connected the ſubverſion of every good government, with the overthrow of chriſtianity.

I claim no merit for diſcovering what I could not avoid ſeeing, but by ſhutting my eyes; and I fear no cenſure, for I have obeyed the call of duty. I have no hope of convincing thoſe who have had acceſs to the evidence here referred to, but for reaſons beſt known to themſelves, have rejected it; nor the many who have preſumed to give judgment without examination: this ſtatement of evidence is for thoſe who have no medium of viſion; and thoſe, whoſe optics have been injured by the duſt which ſophiſtry, prejudice, and the powers of darkneſs have raiſed. Could I contribute but a mite, which is my all, to preſerve my country from that vortex of anarchy, which has ingulphed the liberties, civil and religious, and the peace, property, and lives of millions, my labor will not be unrewarded.

PRELIMINARY OBSERVATIONS.

To remove the obſtructions which prejudiced and deſigning men have raiſed, is often a neceſſary, but laborious and ungrateful taſk, attending our inquiries after truth. No ſooner is the precious gem brought to view, than its enemies, who hate its light, and cannot endure its brilliancy, are buſily employed in covering it with filth and rubbiſh; hence much of the labor of thoſe who wiſh to poſſeſs the heavenly boon.

The teſtimony of Profeſſor Robiſon, and Abbe Barruel, would doubtleſs have been conſidered as ample, in any caſe which did not intereſt the prejudices and paſſions of men againſt them. The ſcurrility and odium with which they have been loaded is perfectly natural, and what the nature of their teſtimony would have led any one to expect. Men will endeavor to invalidate that evidence which

tends to unveil their dark deſigns: and it cannot be expected that thoſe who believe that "the end ſanctifies the means," will be very ſcrupulous as to their meaſures. Certainly he was not, who invented the following character, and arbitrarily applied it to Dr. Robiſon, which might have been applied with as much propriety to any other perſon in Europe or America. The character here referred to, is taken from the American Mercury, printed at Hartford, Sept. 26, 1799, by E. Babcock. In this paper, on the pretended authority of Profeſſor Ebeling,* we are told; "That Robiſon had lived too faſt for his income, and to ſupply deficiencies, had undertaken to alter a bank bill; that he was detected, and fled to France; that having been expelled the Lodge in Edinburgh, he applied in France for the ſecond grade, but was refuſed; that he made the ſame attempt in Germany, and afterwards in

* It is but juſtice to the character of Profeſſor Ebeling, to ſay, that in none of his Letters to his American Correſpondents, of which I have information, has he given the leaſt intimation that Profeſſor Robiſon was guilty of the crimes here imputed to him. Nor has he, to my knowledge, ever criminated his moral character. Theſe baſe columnies originated, not from Mr. Ebeling, but from a ſpirit of malignant oppoſition to Dr. Robiſon; and they furniſh ſtrong evidence of the truth of his writings.

Ruſſia, but never ſucceeded; and from this entertained the bittereſt hatred to maſonry; that after wandering about Europe, for two years, by writing to Secretary Dundas, and preſenting a copy of his book, which, it was judged, would anſwer certain purpoſes of the miniſtry, the proſecution againſt him was ſtopped, the Profeſſor returned in triumph to his country, and now lives upon a handſome penſion, inſtead of ſuffering the fate of his predeceſſor Dodd."

A writer, in the *National Intelligencer*, of Jan. 1801, who ſtyles himſelf "A friend to Truth," and from whom, (if conjecture has pointed out the real author) better things ought to have been expected, ſpeaks of Dr. Robiſon as "a man diſtinguiſhed by abject dependence on a party; by the baſe crimes of forgery, and adultery; and by frequent paroxyiſms of inſanity."

As Dr. Robiſon is a principal evidence in the cauſe now pending, it will be neceſſary to inquire, whether this is indeed a juſt view of the man. The reſult of this inquiry, contraſted with the above character, will ſerve to give the public ſome idea of the means which have been made uſe of to diſcredit Illuminiſm, and

how *benevolently* diſpoſed ſome among us are, to prevent their countrymen from being miſled by what are called, the *ridiculous reveries* of Robiſon. The reader's patience, it is feared, will be exhauſted by the detail of credentials which the effrontery of his accuſers have rendered neceſſary; but the character of a witneſs is of the firſt importance. The following ſketch of the principal events of the life of Dr. Robiſon, was drawn up from authentic documents, received direct from Edinburgh, through a reſpectable channel.*

"The father of the Profeſſor, a reſpectable country gentleman, intended him for the church, and gave him eight years of an Univerſity education at Glaſgow. Prefering a different profeſſion, he accepted an offer of going into the Navy, with very flattering proſpects. He was appointed Mathematical Inſtructor to his Royal Highneſs the Duke of York. In that office, he accordingly entered the Navy in February, 1759, being that day

* Concerning the facts contained in this hiſtorical ſketch, which were communicated to Dr. Erſkine, he writes thus. "The moſt important facts in it I have had acceſs to know, being firſt ſettled at Kirkintillock, the neighbouring pariſh to Boderoch, where lay the eſtate of his worthy father. For the few facts of which I know not full and unexceptionable vouchers can be produced."

twenty years old. He was preſent at the ſiege of Quebec. With the late Admiral Knowles, he was particularly connected, and his ſon, afterwards captain Knowles, one of the moſt promiſing young officers in the Britiſh Navy, was committed to his charge.

In 1761, he was ſent by the board of Admiralty, to make trial of Harriſon's Watch at Jamaica. At the peace of 1763, he returned to College. In 1764, he was again appointed by the Admiralty to make trial of Harriſon's improved Watch at Barbadoes; but his patron, Lord Anſon, being dead, and the conditions not ſuch as pleaſed him, he declined the employment, returned again to College, and took under his care the only remaining ſon of his friend, Sir Charles Knowles. This ſon is the preſent Admiral Sir Charles Knowles. In 1770, Sir Charles was invited by the Empreſs of Ruſſia to take charge of her Navy. He took Mr. Robiſon with him as his Secretary. In 1772, Mr. Robiſon was appointed ſuperintendant of the education in the Marine Caſſet Corps, where he had under his direction about 500 youth, 350 of whom were ſons of noblemen and gentlemen, and 26 maſters in the different ſtudies. The Academy being burnt, Mr. Robiſon, with his pupils, removed to an

ancient palace of Peter the Great at Cronſtadt, a moſt miſerable, deſolate iſland, where, finding no agreeable ſociety, he availed himſelf of the firſt opportunity, of quitting ſo unpleaſant a ſituation, and accepted an invitation from the Magiſtrates of Edinburgh, to the Profeſſorſhip of Natural Philoſophy in the Univerſity in that city, which ranks among the firſt Univerſities in the world. To this very honorable office he acceded in Auguſt, 1774, and from that time continued his lectures, without interruption, till 1792, when illneſs obliged him to aſk for an aſſiſtant. To enable him to give ſuch a ſalary to his aſſiſtant, as would make the place worth the acceptance of a man of talents, the King was pleaſed to give him a penſion of £.100 a year. After five years confinement, by a painful diſorder, he reſumed his chair, in 1797.

In 1786, he was elected a member of the Philoſophical Society at Philadelphia, of which Mr. Jefferſon is Preſident; and in 1797, a member of the Royal Society of Mancheſter. In 1799, after the publication of his book, the Univerſity of Glaſgow, where he received his education, conferred on him, unſolicited, the honor of a Doctor's degree in Law, in which, contrary to the uſual cuſtom in theſe caſes, is given a very particular and flattering account of

his nine years ſtudies in that Univerſity. This peculiar evidence of eſteem and reſpect was given in this way, in order that his Diploma might have all the civil conſequences which long ſtanding could give. When he publiſhed his book, in 1797, he was Secretary of the Royal Society of Edinburgh. In April, 1800, without ſolicitation of a ſingle friend, he was unanimouſly elected a Foreign Member (there are but ſix) of the Imperial Academy of Sciences, at St. Peterſburg, (which, in point of reputation, is eſteemed the third on the continent of Europe) in the room of the much lamented and highly celebrated Dr. Black. To prepare for the preſs, and ſuperintend the publication of the Chemical writings of this great man, required the ableſt Chemiſt in Great Britain. This diſtinguiſhed honor has been conferred on Profeſſor Robiſon, who has undertaken this important work. This appointment, for which no man perhaps is more competent, together with the numerous, learned, and copious articles which he has furniſhed for the Encyclopedia Brittanica, fully evince that in reputation and ſolid learning, he ranks among the firſt literary characters in Europe. Add to all this, *he ſuſtains a* MORAL *character, ſo fair and unblemiſhed, that any man may ſafely be*

challenged to lay any thing to his charge of which an honeſt man need be aſhamed."

The following account of Profeſſor Robiſon, is from a Work, entitled "Literary Memoirs of Living Authors of Great Britain, &c." in two volumes, 8vo. publiſhed in London, 1798, for R. Faulder :

"John Robiſon, Eſq. M. A. Secretary to the Royal Society at Edinburgh, and Profeſſor of Natural Philoſophy in the Univerſity. Profeſſor Robiſon is diſtinguiſhed for his accurate and extenſive knowledge, eſpecially on ſubjects of ſcience. He contributed to the Encyclopedia Brittanica the valuable articles, Phyſics, Pneumatics, Præceſſion of the Equinoxes, Projectiles, Pumps, Reſiſtance of Fluids, River, Roof, Rope making, Rotation, Seamanſhip, Signals, Sound, Specific Gravity, Statics, Steam, Steam-Engine, Strength of Materials, Teleſcope, Tide, Articulating Trumpet, Variation of the Compaſs, and Water-Works, alſo Philoſophy, in aſſociation with Dr. Gleig.

In the autumn of the year 1797, Profeſſor Robiſon publiſhed an octavo volume, entitled "Proofs of a Conſpiracy, &c." This volume

has been favorably received, and although too hasty a performance for a work of so much consequence, is well entitled, both from its subject and its authenticity, to the serious attention of every reader. It arrives at the same remarkable conclusion as the celebrated Memoirs of the Abbe Barruel, illustrating the history of Jacobinism, though the authors were perfectly unconnected with each other, and pursued their inquiries in very different ways. It has raised (we are sorry for such an appearance) a considerable clamor and enmity against the Professor; though it was written, we are fully convinced, from the best of motives. We cannot conclude this article without observing that the principles, and honest zeal, which Professor Robison has displayed upon this occasion, are highly creditable to him, and merit the warmest acknowledgements from society in general."

The following is an extract of a letter from one of the most respectable literary characters which Scotland has produced, dated March, 1800. The writer of this letter is now in America. I have not his leave to mention his name.

"Professor Robison's character is so well established among those who know him best,

that it would be ridiculous, at Edinburgh, to call in queſtion his veracity or ability. *I had read many of his authorities in the German originals before his book was publiſhed;* and the firſt notice I received of it was, in the preface to Dr. Erſkine's ſketches of eccleſiaſtical hiſtory, where you will ſee the honorable teſtimony that he gives Mr. Robiſon, and the great expectation that he had from his publication."

The Rev. Dr. Erſkine, whoſe character is generally known, and reſpected in America, and who is a neighbor to Dr. Robiſon, in a letter, dated Edinburgh, September 25, 1800, ſays, "I think highly of Profeſſor Robiſon's book. Some of the moſt ſhocking facts it contains, I knew before its publication, from a periodical account of the church hiſtory of the times, by Profeſſor Kœſter at Gieſſen, of which I lent him all the numbers relating to that ſubject. For three years, that valuable work has been diſcontinued, whether from the artifices of Illuminati bookſellers, to prevent its ſale and ſpread, or from the author's bad health, I know not."

In a ſubſequent letter, of June 13, 1801, ſpeaking of the forementioned criminations of Dr. Robiſon's character, which have been

circulated in America, the Dr. says, "Had they been sent to Edinburgh, for their PALPABLE FALSEHOOD, they would have been *despised* and *detested*."

In the appendix to the Centurial Sermon of Dr. Dwight, President of Yale College, published Jan. 7, 1801, is an attestation to the character of Professor Robison, taken from a letter of Mr. J. Walker, a respectable inhabitant of Great Britain, to Professor Boëttiger, of Weimar in Germany; published in the Mercury of that city, April, 1800. "It was written in answer to some very severe aspersions on Mr. Robison, by Mr. Boëttiger; and such was the character of the writer, and such the weight of his testimony, that Mr. Boëttiger amply, as well as honorably, retracted his aspersions." Refering to the exalted character he had given of Dr. Robison, he says, "Nor is this the exaggerated praise of a friend; no one who knows Mr. Robison, as I have known him, and he is almost universally known in Britain, will dare to call it in question."*

* I have further evidence on this subject, but I conceive it needless to introduce it. What is laid before the reader is more than sufficient to establish Dr. Robison's character. It adds no small weight to his opinion; and

The character of the Abbe Barruel, ſo far as it reſpects his credibility as a witneſs, I believe has not been impeached. The honeſt warmth, apparent in every part of his celebrated work, renders it difficult for us to doubt his ſincerity, whatever opinion we may form of his judgment. If the fervor of his zeal has hurried him into a raſh cenſure, or an unwarrantable concluſion, does not the ſame fervor compel us to reſpect him as a writer, who felt the truth and importance of his ſubject? Shall we condemn him becauſe he writes with the ardor of the moſt exquiſite feelings? How could he but feel, when he ſaw the religion and government which he loved, demoliſhed, and the country, above all others dear to him, converted into a field of carnage, and bleeding at every pore, pierced with the daggers of men, who "owed their greatneſs to their country's ruin?" His attachment to principles not admitted in America, has doubtleſs weakened the impreſſions which his teſtimony ought to have

affords us a degree of aſſurance, that what he has publiſhed upon the ſubject of Illuminiſm, is neither viſionary nor trifling. The reputation he had acquired in the literary world, forbids us to ſuppoſe that he would have added his name to ſuch a publication, unleſs convinced that the facts he ſtates, and atteſts, were important and well authenticated.

made. While we hear him pleading in ſupport of ſentiments in religion, which in our view are abſurd; advocating a government, which we conſider as tyrannical; and denouncing ſocieties as dangerous, of which we ourſelves, perhaps, are innocent members, we naturally connect the abſurdity of theſe ſentiments, with the facts adduced in their ſupport. It is an obvious remark, that the value of theſe Memoirs conſiſts, not in the religious or political opinions, but in the important facts, they contain. Theſe appear, generally, to be ſtated with great accuracy, and with a ſtrict regard to truth; and from theſe, the author candidly invites us to judge for ourſelves. As became an honeſt man, together with his opinion, he has given us the facts and circumſtances upon which that opinion was founded; leaving the reader to correct, if he ſee cauſe, his too haſty judgment.

That the Abbe, by making his own ſentiments the ſtandard in politics and religion, has cenſured ſome perſons whom proteſtants and republicans would juſtify, is not to be denied; but has he aſſerted any thing as a fact, without ſtating carefully the evidence upon which his opinion was founded?

It is obvious that the teſtimony of theſe writers is greatly ſtrengthened by its remarkable coincidence. It appears that Dr. Robiſon's work was publiſhed juſt as the third volume of the Abbe's Memoirs was going to the preſs, and preciſely in thoſe circumſtances, which muſt have prevented either of them from ſuggeſting to the other, either the plan of their propoſed publications, or the principal authorities by which they are authenticated. The remarkable difference which appears in theſe two writers with reſpect to their methods of arranging, and communicating their thoughts; their very different ideas of religious and political truth; the obſcurity which, from the nature of it, attended the ſubject; the many remote circumſtances with which it was connected, and eſpecially the different plans they purſue; Dr. Robiſon combining, in one paragraph, what his memory compiled from many, while the Abbe, as he declares, "never made a quotation but with the original before him; and when," ſays he, "I make a tranſlation which may ſtagger the reader, I ſubjoin the original, that each may explain and verify the text;" theſe things taken into view, a greater degree of harmony could not be expected from any

two hiſtorians relating events of equal magnitude.*

But we have to encounter ſtill more formidable oppoſition than any which has yet appeared, and that is Profeſſor Ebeling's letter to his correſpondent in Maſſachuſetts, and publiſhed in the Worceſter Gazette, October 9, 1799. This letter appears to have been conſidered, by ſome, as containing plenary evidence againſt the veracity of Dr. Robiſon, and the credibility of his book. But, had not this letter been read with the ſame haſte and eagerneſs with which it appears to have been written, certainly ſo much importance would not have been attached to it.

* The following teſtimony, in favor of the authenticity of the works in queſtion, is from a late reſpectable writer.

"The riſe and progreſs of Jacobiniſm, which ſeems to include every ſpecies of Infidelity, have been examined with induſtry, and diſplayed with correctneſs, by the Abbe Barruel and Profeſſor Robiſon. The facts brought forward in ſupport of their aſſertions, have baffled the ingenuity of Jacobiniſm itſelf to diſprove. And theſe facts have clearly ſhown, that a *conſpiracy* was actually formed for the extinction of Chriſtianity, and the abolition of government and ſocial order, by a ſet of men whoſe names demand the execration of mankind." Kett, on Prophecy, Lond. edition, 1800, Vol. II, p. 119.

Upon reading this letter we naturally recollect an obſervation made by Profeſſor Renner, one of the witneſſes from whom the public received the firſt diſcloſure of the Illuminated ſocieties. "There are men;" ſays he, "who defend the order with great warmth, though they do not declare themſelves to belong to it. Such conduct certainly deſerves a little animadverſion. Either theſe defenders belong to the order, or they do not; if they do not, can they pretend to defend that which they neither know, nor have any poſſibility of knowing? If they belong to the order, that very circumſtance renders them unworthy of belief."* The propriety of this remark will impreſs the reader more forcibly, when he is better acquainted with the arts by which the Illuminees conceal themſelves from the public.

The great ſtreſs which has been laid upon this letter, and the uſe which has been made of it, will juſtify our beſtowing on it particular attention.

It may be of ſome importance to recollect, that Mr. Ebeling has acknowledged that it

* Barruel's Memoirs, Vol. IV, p. 149.

was written in haste, and was, consequently, inaccurate. It was unfortunate that this information was not communicated, as usual, at the close of the letter, where it might have been useful to guard us against placing too much dependence on a hasty and inaccurate performance; but it was given in a subsequent letter, after being informed that the previous one had been made public. Though this apology came too late for us, it may be useful to the Professor, and afford him a retreat, should some of his many confident declarations, hereafter appear to be founded in error.

Mr. Ebeling considers Dr. Robison's misrepresentations, as the result of wicked intention; speaks of him as "an *English hired, ministerial writer*;" and tells us, "his book is certainly a party work, and not without a *political design.*" In another part of the same letter he ascribes Robison's misrepresentations to his "*great ignorance of men, manners, and history*, and of *German characters, and language* in particular." Perhaps Mr. Ebeling can reconcile these two contradictory causes of the same effect. The task is beyond my ability. From these very different representations, I can obtain no idea but this absurd one, that Dr.

Robiſon was hired by the Britiſh miniſtry, to give ſuch a wrong view of things as would ſerve their political purpoſes; that he undertook the taſk, and by the luckieſt miſtake ſtumbled upon that very ſpot at which he was aiming, and which, had it not been for his groſs ignorance of men, manners, and hiſtory, of German characters, and language, he probably never would have attained. Let this form a new item among the advantages of ignorance.

But we have more important remarks to make upon this celebrated letter. Mr. Ebeling ſpeaks of the exiſtence of Illuminiſm in Germany, as a matter of public notoriety; but, to preſerve the impreſſion of its harmleſs nature, he ſays of the Illuminees, "their deſign was undoubtedly to prevent political and religious oppreſſion;" and with a particular reference to Weiſhaupt, the grand projector of Illuminiſm, further adds, "he was, as I ſuppoſe commonly Roman Catholics are, when they ſee the errors of ſuperſtition, and know nothing of the proteſtant faith, or true religion, *at a loſs what to ſubſtitute.*" Weiſhaupt then, it is confeſſed, wiſhed to deſtroy the beſt religion he was acquainted with. He conſidered popery as the religion of the Bible, and

this was hateful ſuperſtition. It appears, therefore, from this ſtatement of his Apologiſt, that he would have ſpared no religion, for in his view there was no ſubſtitute for popery. The reader will obſerve, that Weiſhaupt was a Profeſſor in an Univerſity, and diſtinguiſhed for his literary acquirements; that he had framed many new ſyſtems of Chriſtianity to deceive his adepts; that Germany abounded with proteſtants of every denomination, but ſtill there was no religion to his taſte, no ſubſtitute for popery.

Mr. Ebeling alſo acknowledges that Weiſhaupt, "in his younger life, was guilty of *great deviations from pure morality*," but in the ſame paragraph in which he gives us this view of his moral character, and in the ſame paragraph in which he acknowledges, that Weiſhaupt could find no religion in all Germany, nor in the Bible, better than popery, which he hated, and was endeavoring to overturn; Mr. Ebeling diſplays his invincible charity by adding, "but I am not convinced that he (Weiſhaupt) was *ever in theory, or* PRACTICE, *an enemy to religion!!*" Leſt the reader ſhould not extend that charity to Mr. Ebeling, of which he himſelf is ſo liberal, it may be neceſſary here to remind him, that the Profeſſor wrote in haſte. In the

confuſion of his thoughts he muſt have loſt the impreſſion which Weiſhaupt's character had formerly made upon his mind, and in the hurry of the moment, he marked the *infidel and the debauchee, for a chriſtian ;* for nothing leſs can he be who never was, " either in theory or practice, an enemy to religion."

One great diſadvantage, indeed, reſults from this exuberance of the Profeſſor's haſty charity, for who can aſſure us, that he has not equally miſtaken the many other characters, he introduces into his letter ? This conſideration muſt diminiſh that fund of correct information, which ſome imagine they poſſeſs in this long epiſtle, and leave us room to doubt, at leaſt, whether Dr. Robiſon *was ſo very ignorant* of men and manners as he is repreſented.

But will not this letter aſſiſt us in attaining ſomething beyond probabilities and conjecture ? Mr. Ebeling has ſaid much to diſcredit the other authorities to which Dr. Robiſon occaſionally recurs for proof ; but I find nothing to weaken the evidence reſulting from the teſtimony of the four very reſpectable witneſſes, given under oath, reſpecting the practices of the Illuminees ; nor, as far as I am able to aſcertain, does he expreſs a doubt reſpecting

the writings, letters, and documents, found in the hands of the Society on the ſearch made in conſequence of the teſtimony abovementioned. Here we have the code of the Society, their private correſpondence, and their own remarks upon the nature and deſign of the inſtitution; theſe are admitted to be genuine; and on theſe, as their proper baſis, Robiſon and Barruel raiſe their ſuperſtructure. Have we not here a clue, which will lead us out of this labyrinth of diſcordant opinions? Let us examine carefully, the ground on which we ſtand.

It is agreed, that a Society of Illuminees exiſted in Germany, inſtituted by Weiſhaupt, about the year 1776. It is agreed, that the papers found in the poſſeſſion of Counſellor Zwack, in 1786, and thoſe found in the Caſtle of Sanderdorf, in 1787, on ſearch made by order of his Highneſs the Elector of Bavaria, are authentic documents, drawn up by the Illuminees, expreſſing the plan and object of the order. It is agreed, that the object of this inſtitution is the overthrow of all religion, and all government. No;—this, though ſtrangely aſſerted by Meſſrs. Robiſon and Barruel, Mr. Ebeling denies. To determine on which ſide the truth lies, we muſt appeal to the pa-

pers which are admitted to be authentic, and from them judge for ourſelves what were the real views of the Illuminees. By attacking every other witneſs in the cauſe, Mr. Ebeling, by his ſilence, concerning the papers, has implicitly acknowledged their truth and validity.

The reader is here reminded, that the queſtion to be determined is not, whether Illuminiſm had an exiſtence; this is admitted: Nor whether it exiſted as an organized body, poſſeſſing its code of laws, and definite mode of operation; for Mr. Ebeling himſelf informs us, that the Illuminees were inſtituted, or formed into a body, about 1776. Nor is it a queſtion whether this order of men had any thing in view beyond their own amuſement, for the ſame advocate of their cauſe obſerves, "that their deſign undoubtedly was, to prevent political and religious oppreſſion." But the important queſtion to be determined is, whether this combination of men had not a higher object? whether their ultimate aim was not the ſubverſion of every ſocial, moral, and religious obligation? Taking this for our object, it will be needleſs to introduce into this work that part of the evidence above referred to, which relates particularly to the ſubverſion of the Romiſh hierarchy and deſpot-

iſm, or political and religious oppreſſion ; for all acknowledge that theſe were aimed at by the conſpiracy. Our preſent concern is, with that part only of theſe writings which relates to the principal queſtion, and is calculated to prove, that the Illuminees were oppoſed to the fundamental principles of all religion, and ſocial order.

The Abbe Barruel's Memoirs comprehend a larger period of time than Dr. Robiſon's work ; his arrangements are more ſyſtematical, and he traces the evil to its ſource ; his method, without, however, being confined to it, will be principally followed.

The Abbe Barruel's plan includes,

Firſt. The *Anti-chriſtian Conſpiracy*, or that of the Sophiſters of impiety againſt Chriſtianity, under every form and denomination.

Secondly. The *Anti-Monarchical Conſpiracy*. This part will be omitted in the following work, as unconnected with the queſtion in view, and becauſe it is involved in the

Third, or *Anti-Social Conſpiracy*, in which the ſophiſters of impiety, coaleſce with the ſophiſters of Anarchy againſt every religion,

and every government, under the denomination of *Illuminees ;* and, *theſe* again unite themſelves with the occult Lodges of Free Maſons, and thus form the club of the *Jacobins* at Paris, who are the real directors of the French Revolution. This *third part* embraces the ſubject of the Conſpiracy of which Dr. Robiſon treats ; and is more particularly intereſting in our preſent inquiry.

The *evidence* adduced in proof of the *Anti-Chriſtian Conſpiracy*, are the writings of the Conſpirators themſelves ; eſpecially the Edition of Voltaire's Works, by Beaumarchis. Theſe Works, it appears, were publiſhed when the ſentiments they contain, were no longer conſidered as infamous in France.*

* The proofs of the Anti-Social Conſpiracy will be noticed in connection with that part of the ſubject to which they relate. The reader will not expect to find, in this work, the particular references of the larger work, tranſcribed ; except where ſome authority, not before mentioned, is introduced. This would be needleſs, as the few, who would wiſh to recur to the original authorities, may find every neceſſary reference in the tranſlation of Barruel's Memoirs, printed at Hartford, by Hudſon and Goodwin, 1799; and in the fourth Edition of Robiſon's Proofs, &c. printed at New-York, by George Forman, in 1799 ; which are the Editions made uſe of in forming this abſtract.

The Author of theſe Memoirs declares it to be the important and friendly deſign of his undertaking, to warn governments and mankind of their danger, by proving to them, that the French Revolution, in all the circumſtances of horror which attended it, was the natural reſult of the principles from which it proceeded; and that *ſimilar principles will produce ſimilar effects*. Leſt any, confiding in their leagues of amity with France, and her profeſſions of friendſhip, ſhould imagine the warning needleſs with reſpect to themſelves, he again ſounds the alarm. Let America hear!

"When the phantom of peace ſhall ſeem to terminate the preſent war, between the Jacobins and the combined powers, it certainly will be the intereſt of all governments to aſcertain how far ſuch a peace can be relied on. At that period, more than any other, will it be neceſſary to ſtudy the ſecret hiſtory of that ſect; at that period we muſt remember, that it is not in the field of Mars that the war againſt ſects is the moſt dangerous; that is a war of plots and conſpiracies, and againſt them public treaties can never avail."*

* Preliminary Diſcourſe, Barruel's Memoirs, Vol. I.

CHAP. I.

The Actors, Exiſtence, Object, and Secret of the Conſpiracy.

PHENOMENA of the moſt aſtoniſhing nature have, within a few years paſt, arreſted the attention of mankind. Manners, and the ſtate of ſociety, have undergone a revolution which has appeared to extinguiſh, in many, every natural affection, and to transform the moſt civilized and poliſhed, into the moſt ferocious of men. The beſt eſtabliſhed principles of natural and revealed religion, and the very foundations of moral and ſocial duty, obligations never before controverted, have been attacked by an hoſt of enemies. A flood of infidelity has deluged the greater part of the Chriſtianized world, threatening to ſweep away every veſtige of Chriſtianity. And may it not be ſaid, almoſt without a metaphor, that by an horrid Anti-Chriſtian regeneration, a nation of Atheiſts have been born in a day?

Theſe are plain facts; and they demand the moſt ſerious attention of mankind. It is not by framing fanciful theories, but by carefully tracing effects to their cauſes, that we acquire uſeful knowledge and experience. Some adequate cauſe, there muſt have been, of this mighty miſchief. Whence ſhall we date its origin? To what ſhall we aſcribe its riſe and progreſs? In anſwer to theſe queries we preſume to ſay, that however acceſſary other cauſes may have been, the principal cauſe is to be found in the following hiſtorical abſtract.

About the middle of the laſt century there appeared three men, leagued in the moſt inveterate hatred againſt Chriſtianity, VOLTAIRE the Chief, D'ALEMBERT, diſtinguiſhed for his ſubtilty, and FREDERIC II. King of Pruſſia; to which number was afterwards added DIDEROT, whom, probably on account of his frantic impiety, the hiſtorian characteriſes, the *forlorn hope*.

The neceſſary brevity of this work will not permit us to deſcend to a particular view of their ſeveral characters, yet the firſt of theſe conſpirators is ſo diſtinguiſhed in this work, and in the literary world, as to juſtify a more particular attention.

Voltaire, the ſon of an ancient notary of the Chatelet, was born at Paris, February 20, 1694. His original name was Mary Francis Arouet, which, through vanity, he changed to Voltaire, as more ſonorous, and more conformable to the reputation at which he aimed. He was eminently diſtinguiſhed for his abilities, and for his thirſt of dominion over the literary world. His talents, however, were more brilliant than ſolid, leſs fitted for deep inveſtigation, but eminently calculated to amuſe and captivate. He poſſeſſed all thoſe paſſions which render abilities dangerous; and, unhappily, his appeared to be all early devoted to the overthrow of religion. While a ſtudent, he received the following prophetic rebuke from his Profeſſor: "Unfortunate young man, you will one day come to be the ſtandard bearer of infidelity."*

After leaving the College he aſſociated with men of abandoned morals; and having given offence to the French government by ſome ſatirical eſſays, he ſought an aſylum in England. There he firſt conceived the deſign of overthrowing religion, by *blending Philoſophy with Impiety*. Condorcet, his adept, his confident,

* Life of Voltaire, Edit. of Kell.

his hiſtorian, and panegyriſt, aſſerts in poſitive terms, "*There it was that Voltaire ſwore to dedicate his life to the accompliſhment of that project; and he has kept his word.*"*

On his return to Paris, about the year 1730, he became ſo open in his deſigns, and ſo ſanguine in his hopes, that Mr. Herault, the lieutenant of Police, remarked to him, "*You may do or write what you pleaſe, you will never be able to deſtroy the Chriſtian religion.*" Voltaire, without heſitation, anſwered, "*That is what we ſhall ſee.*"†

While he yet flattered himſelf with the hopes of enjoying, alone, the whole glory of deſtroying the Chriſtian religion, (though he ſoon found that aſſociates would be neceſſary) "*I am weary,*" he would ſay, "*of hearing people repeat, that twelve men have been ſufficient to eſtabliſh Chriſtianity, and I will prove that one may ſuffice to overthrow it.*"‡

Frederic alſo, dignified among the ſophiſters, with the title of "the Solomon of the North," and by the hiſtorian with the epithet of "The Great," claims, even in this brief

* Life of Voltaire, Edit. of Kell. † Ibid. ‡ Ibid.

ſketch, a more particular notice. To expreſs his contrary, and almoſt irreconcileable qualities, we find him painted a double man, exhibiting two diſtinct and oppoſite characters. In one view of him, we ſee the hero, and the father of his people, giving life to agriculture and commerce; in another, the ſophiſter, the philoſophical pedant, the conſpirator againſt Chriſtianity. The contradictions in his character are tranſcribed in his letters; at one time, extolling, in glowing terms, the morality of the goſpel; and at another, aſſerting, that "*Chriſtianity yields none but poiſonous weeds.*"

There can be no doubt, however, that Frederic united cordially, as he did early, with the enemies of religion. Even at that early age, when he was only Prince-Royal, in his correſpondence with Voltaire, he had adopted the ſtyle of the modern Philoſopher; for he thus writes, "To ſpeak with my uſual freedom, I muſt naturally own, that whatever regards the *God made man*, diſpleaſes me in the mouth of a Philoſopher, who ſhould be above popular error. We may ſpeak of fables, but merely as fables; and a profound ſilence, in my opinion, ſhould be kept, concerning thoſe fables of the

Chriſtians, ſanctified by time and the credulity of the abſurd and ſtupid."*

But what did this boaſted wiſdom avail? While ſoaring, in imagination, far above their fellow mortals, we ſee them in the ſame ſituation in which every perſon will find himſelf, who relinquiſhes the guiding light of Revelation, wandering in the wilderneſs without a path, and without a compaſs. "Is there a God ſuch as he is ſaid to be? A ſoul ſuch as is imagined? Is there any thing to be hoped for after this life?" Theſe queſtions, the *comfortable* fruits of infidelity, were propoſed by Voltaire to D'Alembert; to which he anſwers, with the ſame *admirable* philoſophic wiſdom, that "*No*, in metaphyſics, appeared to him not much wiſer than *yes*; and that *non liquet* (it is not clear) was generally the only rational

* As Frederic is another of Mr. Ebeling's Chriſtians, who, he intimates, died in the hope of a better life, I beg leave to introduce a ſhort ſketch of his character, drawn by a ſkilful, and apparently, impartial pen. "Moſt unjuſtly (ſays the writer) is he ſtyled *great*; a philoſophical monarch, the moſt deſpotic, perhaps, who ever exiſted, but who has contributed more to the diſſolution of ſociety, by corrupting the principles and morals of all within the ſphere of his influence, than any individual of his time. See Appendix to Vol. 6, of Anti-Jacobin Review, p. 565.

anſwer."* Who would not give up the Bible for the honor and comfort of being ſo nobly and philoſophically bewildered?

Senſible that the individual infidelity of theſe perſons did not conſtitute a conſpiracy againſt Chriſtianity, without a union and correſpondence in the attack, the hiſtorian has furniſhed us with the proofs of ſuch a confederacy, in which their efforts, and thoſe of their adepts, appear combined and ſteadily pointed to the accompliſhment of their grand object. To this object they directed and ſtimulated each other by a watchword, ſtrikingly expreſſive of their rancorous enmity to the Saviour, *ecraſez l' infamè ! cruſh the wretch.* But could this mean Chriſt, and that adorable religion preached by him and his apoſtles? What other interpretation can we annex to the phraſe in the mouth of a man, who, in his intrigues againſt "the wretch," exclaims, "Could not five or ſix men of parts, and who rightly underſtood each other, ſucceed, after the examples of *twelve ſcoundrels*, who have already ſucceeded?" And who thus writes to D'Alembert, "Both you and Demilaville muſt be well pleaſed, to ſee the contempt into which "the

* Barruel's Memoirs, Vol. I. Chap. 1.

wretch" is fallen among the better ſort of people throughout Europe. They were all we wiſhed for, or that were neceſſary. We never pretended to enlighten the houſe maids, and ſhoe makers ; we leave them to the apoſtles."* The apoſtles ſurely were neither Jeſuits nor Janſeniſts ; their only crime, in Voltaire's view, doubtleſs was, attachment to their maſter and his cauſe.

In the true ſtyle of conſpirators, they had alſo their enigmatical language, and ſecret appropriate names. The general term for the conſpirators was *Cacouac ;* they ſay one is a good Cacouac, when he can be perfectly depended on. In their correſpondence, Frederic is called Duluc ; Voltaire, Raton ; D'Alembert, Protagoras and Bertrand ; Diderot, Plato or Tamplot. Secrecy appears to have been conſidered by them as eſſential to their ſucceſs. Their Chief would therefore often remind them that in the war they waged, " they were to act as conſpirators, and not as zealots. Strike," he would ſay, " hurl the Javelin, but hide your hand."

* Barruel's Memoirs, Vol. I. Chap. 2.

Voltaire had long before vented his rage againſt Chriſtianity, and been the officious defender of every impious publication; but, about 1752, when he returned from Berlin, the conſpiracy aſſumed a regular form, and he, by his age, reputation, and genius, naturally became the chief.*

* Barruel's Memoirs, Vol. I. Chap. 3.

CHAP. II.

The Means of the Conſpirators.

ESTABLISHED in the general proceſs of undermining the Chriſtian Edifice, and thus obliging it to fall of itſelf, as one powerful mean of effecting this end, an Encyclopedia was projected by D'Alembert, and announced to the world, as a complete treaſure of all human arts and ſciences, but which, in reality, was deſigned to be the emporium of all the ſophiſms and calumnies which had ever been invented againſt religion. This poiſon, however, was to be conveyed in the moſt ſecret and unſuſpicious manner, and it was declared, that all the religious articles ſhould be compiled by learned and orthodox divines. Particular care was taken in the compilation of the firſt volume, not to alarm the friends of religion; reſerving a clearer expreſſion of their ſentiments for ſucceeding volumes.

Among the many artful means adopted to communicate the ſecret infection, one was, to inſinuate error and infidelity, not where it would have been expected, but into thoſe articles deemed the leaſt ſuſceptible of them; ſuch as Hiſtory, Natural Philoſophy, and Chymiſtry.*

Another was that of references, by which, after being preſented with ſome religious truths, the reader is invited to ſeek further information in articles of a different caſt. Sometimes the reference would direct to an epigram, or ſarcaſm. After having treated a religious ſubject with all poſſible reſpect, it would be ſimply added, See the article *Prejudice*, or *Superſtition*, or *Fanaticiſm*.†

The following may ſerve as a ſpecimen of the artful uſe of references, in this work, for

* Mr. Paley, in his Syſtem of Moral Philoſophy, has noticed, and very juſtly deſcribed, the ſubtle arts of modern impiety. "Infidelity is now ſerved up in every ſhape that is likely to allure, ſurpriſe or beguile the imagination; in a fable, a tale, a novel, a poem, in interſperſed and broken hints; remote and oblique ſurmiſes; in books of travels, of philoſophy, of natural hiſtory; in a word, in any form rather than that of a profeſſed and regular diſquiſition." Paley, Boſton Edit. 1795, p. 302.

† Barruel's Memoirs, Vol. I. Chap. 4.

undermining religious truth. Under the article GOD, you find ſound ſentiments, together with a direct and complete proof of his exiſtence. From this the reader is referred to the article *Demonſtration.* There all direct demonſtrations of the exiſtence of God diſappear; and we are told, that a ſingle inſect more forcibly proves the being of a God, than any other arguments whatever. But the reader is ſtill referred to the article *Corruption.* There it is aſſerted, that daily experiments ſeem to prove, that "corruption may produce animated bodies." The reader is thus left to infer, if he pleaſes, that the ſtrongeſt proof of the exiſtence of a God is contradicted by daily experiments.

Notwithſtanding all this art and concealment, the work met with great oppoſition, and was for a time ſuſpended. At length, however, it was completed, and all the adepts were loud in its praiſes. The learned were duped. The work ſold. Various editions were publiſhed, and under the pretence of correcting, each ſucceeding edition was more highly charged with infidelity.*

* Barruel's Memoirs, Vol. I. Chap. 4. Note.

The Encyclopedia having prepared the way, was ſucceeded by an attempt to overturn the religious orders. This ended in the ſuppreſſion of many of them, and in the expulſion of the Jeſuits, in 1764. The artful movements, by which this was effected, are not ſufficiently intereſting to claim a particular detail. Some, who appear to have been friendly to the Romiſh eſtabliſhment, but not ſufficiently conſidering the connection between a church and its clergy, were drawn by theſe ſophiſters to countenance, and even promote the ſuppreſſion of the religious orders; and we ſee theſe conſpirators ridiculing, in ſecret, the ſimplicity of their dupes.*

Mankind were extremely deceived by the inſincere profeſſions of the conſpirators. Nothing, perhaps, contributed more to their ſucceſs than their pretenſions to *toleration*, *reaſon*, and *humanity*. But notwithſtanding theſe high ſounding words, their ſecret correſpondence betrays the ſame ſpirit which has ſince been exhibited in the revolution. Was it *humanity* which dictated to Voltaire his wiſh, "to ſee every Jeſuit at the bottom of the ocean, with a Janſeniſt at his neck?" He was much engaged to deprive the eccleſiaſtical princes of

* Barruel's Memoirs, Vol. I. Chap. 5, 6.

their poſſeſſions, and the clergy of their means of ſupport; and exerted his influence, with Frederic, and the Duke of Praſlin in particular, for this end. Writing to Count Argental upon this ſubject, he ſays, "Had I but an hundred thouſand men, I well know what I would do with them." Would he then preach toleration and humanity? We may judge from his own expreſſions what his views were. "It is noble, he writes to Frederic, to ſcoff at theſe Harlequin Bull-givers. I like to cover them with ridicule, *but I had rather plunder them.*"*

Proteſtants will perhaps conſider the ſuppreſſion of theſe orders as having no connection with the intereſts of religion; but they were the great props of this cauſe as it exiſted in France; were active in withſtanding the progreſs of infidelity, and their overthrow was undoubtedly, as it was viewed by theſe conſpirators, of great importance to the completion of their ultimate deſign; the eſtabliſhment of univerſal infidelity.

Wearied with the oppoſition he met with in France, and the conſtant conſtraint to which he was ſubjected, Voltaire projected the eſtabliſh-

* Barruel's Memoirs, Vol. I. Chap. 10.

ment of a colony of Philosophers, at Cleves, under the jurisdiction of Frederic, who might there, as he expresses his views, "freely and boldly speak the truth, without fearing ministers, priests, or parliaments." But this, though a favorite object with the projector, proved abortive. The conspirators were too much captivated with the pleasures of Paris, and the applause they found in the circles of their admirers, to be fond of such a retirement; and least of all, was it eligible, in company with Voltaire, whose more splendid genius would eclipse his satellites."*

But a more important attempt, met with different succcess. The highest literary honor in France was a seat in the French Academy. This institution, designed to be both a stimulus, and reward to literary merit, had enjoyed the special favor and protection of the kings of France; and none but men of eminence in some branch of literature, and who were viewed as friendly to morals and religion, had been admitted as members. The artful D'Alembert concealed his infidelity until he had gained his seat. Voltaire was for a long time unable to gain admission, and

* Barruel's Memoirs, Vol. I. Chap. 7.

at length only ſucceeded by means of high protection, and that low hypocriſy which he recommended to his diſciples.

The conſpirators juſtly eſtimated the advantages which would reſult to their grand object, by removing the diſqualifying bar of infidelity, and annexing to philoſophiſm the reſpectability and influence of ſuch an inſtitution. Upon Voltaire and D'Alembert lay the taſk, of converting theſe dignified ſeats of ſcience into the haunts of Atheiſm. We may judge of their ſucceſs, from the following anecdote. Mr. Beauzet, a member of the academy, reſpectable for his piety, when aſked how he could ever have been aſſociated with ſuch notorious unbelievers? "The very ſame queſtion," ſaid he, "I put to D'Alembert. At one of the ſittings, ſeeing that *I was nearly the only perſon who believed in God*, I aſked him, how he poſſibly could ever have thought of me for a member, when he knew that my ſentiments and opinions differed ſo widely from thoſe of his brethren? D'Alembert, without heſitation, anſwered, "We were in want of a ſkilful grammarian, and among our party, not one had made himſelf a reputation in that line." It is almoſt needleſs to remark, that the rewards of literary merit were henceforth tranſ-

ferred to the advocates of impiety, while reproach and infamy were profuſely caſt upon thoſe who eſpouſed the cauſe of truth.*

Their ſucceſs in ſecuring the Academy to themſelves, prepared the way for that variety of Anti-Chriſtian writings, which of late have been ſo widely diſſeminated, and which have been pointed againſt religion. Aſtoniſhing efforts were made to weaken the evidences of the Chriſtian hiſtory. The ſurface of the earth underwent a new ſurvey, and its bowels were explored, not to promote the intereſts of literature, which was the oſtenſible object, nor to obtain the pious pleaſure which the good man feels in contemplating the works of the Creator; but,

> ———"Some drill and bore
> The ſolid earth, and from the ſtrata there
> Extract a regiſter, by which we learn
> That he who made it and reveal'd its date
> To Moſes, was miſtaken in its age."

Yet then, as now, they who were alarmed by theſe Anti-Chriſtian theories, and gave warning of the danger, were held up to the public as weakly timid, "For what," it was impu-

* Barruel's Memoirs, Vol. I. Chap. 8.

dently aſked, "have philoſophical treatiſes to do with religion?"

But while Voltaire ſaw the expediency, of what he calls, "*ſome ſerious work*," ſome publication which ſhould have the ſemblance of reaſon and philoſophy, the weapon on which he principally depended, was ridicule. Deiſts have long found this their beſt mode of attack; but the genius of Voltaire was peculiarly fruitful in anecdotes, jeſts, and ſarcaſms. "I only aſk," he writes to D'Alembert, "five or ſix witticiſms a day, that would ſuffice. It (meaning "the wretch") would not get the better of them. Laugh Democritus, make me laugh, and the ſages ſhall carry the day."

But not content with engroſſing literary honors, the conſpirators condeſcended, at length, to enlighten thoſe whom they had contemptuouſly called the houſe maids and ſhoe makers. Writings, in every form and ſhape, calculated to excite licentious deſires, to deprave the moral taſte, to communicate the infection of infidelity, and exhibit religion in a ridiculous view, were crowded upon the public.

Upon the commencement of the revolution, it appeared, by the confeſſion of Le Roy, who

had been their ſecretary, that a ſociety, which had exiſted for a conſiderable time, holding their meetings at the Hotel de Holbach, at Paris, under the name of Economiſts, was compoſed of theſe conſpirators and their principal adepts; and who, while profeſſedly engaged in promoting economy, agriculture, and the uſeful arts, were more actively promoting the cauſe of infidelity. A multitude of writers were employed to prepare ſuitable publications. Theſe, previous to their going to the preſs, were ſubjected to the inſpection of the ſociety, whoſe care it was to charge them with a due proportion of the poiſonous leaven they were deſigned to diſſeminate. To add reſpectability to theſe writings, and conceal the author, the ſociety appointed under what title they ſhould be publiſhed. For inſtance, "*Chriſtianity Unveiled*," was attributed to Boulanger, after his death, but was the work of Demilaville.

Elegant editions of theſe works were firſt printed to defray the expenſe, and then an immenſe number on the pooreſt paper. Theſe latter, were diſtributed in bales, free of coſt, or at a very low price, to hawkers and pedlars, who would diſperſe them through the country, and leſt any ſhould eſcape the infection,

clubs were formed, and perſons hired to read them to ſuch as were unable to read.

Mr. Bertin, one of the French miniſtry, declares, that in his excurſions into the country, he found the pedlars loaded with the writings of Voltaire, Diderot, and other philoſophiſts; and that, queſtioning them how the country people could find money for ſuch dear works, their conſtant anſwer was, "We have them at a much cheaper rate than *Prayer Books;* we may ſell them at ten ſols (5*d.*) a volume, and have a pretty profit into the bargain; and many of them owned that theſe books coſt them nothing."

But the queſtion in which we are principally intereſted is, whether it was the deſign of theſe numerous publications to affect any thing more than that deformed excreſcence of Chriſtianity, popery? If it has not been made evident that theſe writings were aimed, not at the abuſes of Chriſtianity, but at Chriſtianity itſelf, a view of the leading ſentiments in theſe publications, muſt remove every doubt.

Freret tells us expreſsly, that, "The God of the Jews, and of the Chriſtians, is but a phantom and chimera;" and that, "all ideas of

juſtice and injuſtice, of virtue and vice, are arbitrary, and dependent on cuſtom."

The author of "*Good Senſe*," a work which D'Alembert wiſhed to ſee abridged, that it might be ſold for *five pence* to the poor and ignorant, teaches, "That the wonders of nature, ſo far from beſpeaking a God, are but the neceſſary effects of matter, prodigiouſly diverſified, and that the ſoul is a chimera."

The author of the "*Doubts*" tells mankind, "That they cannot know whether a God really exiſts, or whether there exiſts the ſmalleſt difference between virtue and vice."

Helvetius informs the fair ſex, "That modeſty is only an invention of refined voluptuouſneſs." He teaches children, "That the commandment of loving their parents, is more the work of education than nature;" and the married couple, "That the law which condemns to live together, becomes barbarous and cruel on the day they ceaſe to love each other."

The author of "*Chriſtianity Unveiled*," has this remark, "The Bible ſays, the fear of the Lord is the beginning of wiſdom. I think it rather the beginning of folly."

But I ſhall only add to this detail, *John Meſlier's laſt will*, in which he is repreſented "on his death bed, imploring forgiveneſs of his God for having taught Chriſtianity;" a work, of which Voltaire urges D'Alembert to print and diſtribute four or five thouſand copies; complaining "that there were not ſo many in all Paris, as he himſelf had diſtributed throughout the mountains of Switzerland."*

The conſpirators appear to have been aware of the importance of youth, and the advantage to be derived to their cauſe, by an early impreſſion on the young mind. D'Alembert, leſs qualified to promote the views of the conſpirators by his pen, attended more particularly to providing inſtructors. Care was taken that he ſhould receive early notice of vacant profeſſorſhips in colleges, and of vacant ſchools, that they might be filled agreeably to their wiſhes. It will be readily conceived that pupils of rank, wealth, and talents, would engage ſpecial attention. D'Alembert was the open protector of all ſuch, who viſited Paris. The extenſive correſpondence of Voltaire, and the eclat of his genius, gave him a vaſt opportunity of infecting youth, even in foreign courts,

* Barruel's Memoirs, Vol. I. Chap. 9, 17; and Note.

At that time the court of Parma was ſeeking men worthy to preſide over the education of the young infant. The account which Voltaire gave of the reſult of that buſineſs, will abundantly explain the views of the conſpirators in this point. Writing to D'Alembert, he ſays, "It appears to me that the Parmeſan child will be well ſurrounded. He will have a Condilhac and a de Leire. *If with all that he is a bigot, grace muſt be powerful indeed.*"*

Among the innumerable attempts of theſe ever plotting philoſophiſts, the following curious inſtance of zeal is related of Diderot and D'Alembert. They frequently met in the coffee houſes at Paris, to diſcuſs religious queſtions, before the idle Pariſians. In theſe diſputes Diderot would appear in his proper character of an infidel, D'Alembert aſſuming that of an advocate for religion; and apparently eſpouſing its cauſe with great warmth, until driven by the victorious infidel from every ground of defence, he would retreat, to appearance chagrined, and regretting that his religion afforded no better arguments for its defence. The impreſſion which ſuch a ſcene muſt leave upon the minds of thoſe preſent,

* Barruel's Memoirs, Vol. I. Chap. 11.

who were ignorant of the deception, need not be told.*

Their deſire to "*cruſh the wretch*," ſuggeſted alſo to theſe conſpirators the idea of rebuilding the temple at Jeruſalem, with a view of defeating the predictions of Chriſt, and the prophet Daniel. This had been long ſince attempted by Julian the apoſtate, with the ſame deſign, when flames and balls of fire burſting from the foundations, and repeatedly deſtroying the workmen, compelled him to deſiſt from his purpoſe.† This rendered D'Alembert and Voltaire more deſirous of depriving Scripture prophecy of ſuch a glorious atteſtation to its truth. With this view, application was made both to Frederic and the Empreſs of Ruſſia, to engage them to uſe their influ-

* Barruel's Memoirs, Vol. I. Chap. 11.

† This miracle is recorded by many witneſſes, and more particularly by Ammianus Marcellinus, a pagan author, and friend of Julian. The truth of this miracle is denied, indeed, by Baſnage; but its authenticity appears to be fully eſtabliſhed in a learned diſſertation upon the ſubject, by Dr. Warburton, in which the objections of Baſnage are particularly examined, and refuted.

ence with the Turkiſh powers, to whoſe juriſdiction Jeruſalem pertained, to promote the deſign; but the fear of loſing many wealthy Jews, whom they found profitable ſubjects, and who, in that caſe, would have repaired to their new temple, prevented the attempt.*

To reconcile many things, of a very different aſpect in the conduct and writings of theſe men, with the purpoſes here attributed to them, it is neceſſary the reader ſhould be informed, that all theſe deſigns were induſtriouſly concealed under a covert of hypocriſy. Voltaire had completely convinced them of the utility of his favorite maxim, "ſtrike, but hide your hand." Their real views were obvious, indeed, to the more diſcerning, but many were duped by what D'Alembert calls, "*his vows to religion*," and Voltaire boaſts much of the ſucceſs of his maſter ſtroke of policy, "in erecting a church, and conſtantly receiving communion."†

* Barruel's Memoirs, Vol. I. Chap. 11. † Ibid.

CHAP. III.

Progreſs of the Conſpiracy; the Triumph, and Death of the Chiefs.

POWERFUL muſt have been the operation of ſuch abilities, ſubtlety, and zeal. With Frederic of Pruſſia, Voltaire claſſes, in the number of his adepts, Joſeph II, emperor of Germany, Catharine II, empreſs of Ruſſia, Chriſtiern VII, king of Denmark, Guſtavus III, king of Sweden, Ulrica, queen of Sweden, and Poniatowſki, king of Poland.

Among the princes and princeſſes, Frederic, landgrave of Heſſe Caſſel, the Duke of Brunſwick, Lois Eugene, duke of Wirtemberg, and Lois, prince of Wirtemberg, Charles Theodora, elector palatine, the princeſs Anhault Zerbſt, and Wilhelmina, margravine of Barieth, are alſo ranked with the initiated.*

* That theſe perſonages were in the habits of a friendly correſpondence with Voltaire, were captivated with his

A great part of the miniſtry, the nobleſs, and higher claſs of citizens in France, and, (excepting the clergy, who for the moſt part remained firm in the cauſe of religion) the literati, not of France only, but of Europe in general, appear to have been enſnared with this faſcinating philoſophy. Nor was it confined to men of ſcience. Voltaire boaſts, "That there was not a Chriſtian to be found from Geneva to Bern; that Germany gave him great hopes; Ruſſia ſtill greater, and that in Spain as well as Italy a great revolution was operating in ideas."

It was theſe proſpects of ſucceſs, probably, which led him to utter that moſt blaſphemous prediction, "*That in twenty years more, God will be in a pretty plight.*"*

The amazing influence of theſe writings is to be found, not in their ſuperior excellence of

abilities, and charmed with the pleaſing ſounds of reaſon and philoſophy, is undoubted; but that they wiſhed the deſtruction of religion, ſeparate from the abuſes of popery, does not appear, unleſs from the boaſtings of the conſpirators. Frederic, Chriſtiern of Denmark, the landgrave of Heſſe, Wilhelmina of Barieth, if no more, are however to be excepted from this remark. Barruel's Memoirs, Vol. I. Chap. 12 and 13.

* Barruel's Memoirs, Vol. I. Chap. 18.

any kind, but in the magic ſounds of reaſon and philoſophy. The hiſtorian juſtly remarks, that had Voltaire and D'Alembert called themſelves enemies of Chriſtianity, they would have been the execration of Europe. But while only calling themſelves philoſophers, they are miſtaken for ſuch. Voltaire, by his ſuperior abilities, had gained ſuch aſcendency in the literary world, that whatever he was pleaſed to call philoſophy, became current with all whoſe abject minds depended on the opinions of others; and Voltaire was very liberal in applying the term to whatever was impious. He boaſts of many philoſophers in Paris *behind the counter*.* What! ſhall every

* If Voltaire's judgment was not entirely perverted by his enmity to religion, whenever he reflected upon his curious herd of philoſophers, he muſt have been diverted with the ridiculous idea. A man may, indeed, be ignorant of philoſophy, and the liberal arts, and yet be highly reſpectable, while his profeſſional employment does not render an acquaintance with theſe ſubjects neceſſary. But for ſuch a man to claim the title of philoſopher, and to claim it ſimply upon the foundation of his ridiculing that holy religion as abſurd, which a Newton, a Locke, an Addiſon, a Jones, and ſome of the greateſt men of every age have believed and defended; if any thing is a proper object of diſguſt, it is ſuch a wretched compound of pride and ignorance. Of ſuch philoſophers it is emphatically true, "*That profeſſing themſelves to be wiſe, they become fools.*"

wanton coquette; ſhall every huſband or wife who ſcoffs at conjugal fidelity; ſhall every ſon, who denies the authority of a parent; the courtier deſtitute of morals, and the man who is a ſlave to his paſſions; ſhall theſe be ſtyled philoſophers?*

As a uſeful comment on the foregoing exhibition of ſucceſsful wickedneſs, we are now called to witneſs the cloſing ſcene of the tragic actors.

I beg leave here to remark for myſelf, that I feel a ſenſible concern in republiſhing this ſcene, not to offend againſt that reverence which becomes an imperfect creature, in tracing the awful footſteps of JEHOVAH; nor would I willingly become acceſſary in promoting an undue uſe of providential diſpenſations. Ever odious to me is the practice of ſupporting our particular opinions and party diſtinctions, by a bold and unwarranted application of God's high and myſterious providence; and far am I from wiſhing to encourage this ſentiment, that men will receive, in this world, according to their works; but, that many events in providence may be, and ought to be conſidered, as confirmations of revealed truth, and

* Barruel's Memoirs, Vol. I. Chap. 19.

that *God* is ſometimes *to be known by the judgments which he executes*, none, I preſume, who admit the truth of revelation, will deny.

The conſpiracy exhibited an inſtance unparalleled in the hiſtory of man. In Voltaire we behold, not ſimply an unbeliever, a man hurried into ſinful indulgences by the impulſe of violent appetites, but the bold, active, determined enemy of God and religion, deliberately devoting his uncommon abilities to the diſhonor of the giver, and the ſeduction of his fellow creatures from their allegiance to their Maker. Did not this miſchief, this communicated poiſon ſeem to require a powerful antidote? And may we not imagine *compaſſion* as imploring the Father of his creatures, to afford ſome extraordinary means for delivering the minds of men from the violence they had ſuffered, by the perverſion of ſuch uncommon talents?

Such is the tendency of the following intereſting ſcene. Let the world draw near and receive inſtruction! Let mankind duly eſtimate the boaſted powers of human reaſon, and the fruits of that philoſophy, which proudly rejects the offered comforts of the goſpel!

The French government had teſtified their diſapprobation of Voltaire's writings, by prohibiting his viſiting Paris. His numerous partiſans, at length, ſucceed in procuring a ſuſpenſion of this ſentence; and their chief, now in the eighty fourth year of his age, is once more permitted to make his appearance at the capital. The academies and theatres confer on him their richeſt honors; and the adepts, in his triumph, celebrate their own. So ſenſibly did he enjoy this adulation, that he exclaimed, "*You then wiſh to make me expire with glory.*" But whatever was their deſign, the will of Providence was very different from this; for, in the midſt of his triumphs, he was ſeized with a violent hemorrhage,* and his conſcience was alarmed with the more inſupportable terrors of the Almighty. In the firſt part of his ſickneſs, he applied to a Romiſh prieſt, and gave in a declaration of his repentance; but the ſophiſters interfered, and prevented its being completed according to the ritual of that church. Remorſe and rage filled the remainder of his wretched days; now ſupplicating, and now blaſpheming that Saviour whom he had ſworn *to cruſh;* and in plaintive accents he would cry out, "Oh

* A violent flux of blood.

Chriſt! Oh Jeſus Chriſt!" And then complain that he was abandoned by God and man. The hand which had traced the ſentence of an impious, revelling king, ſeemed to trace before his eyes, "*Cruſh then, do cruſh the wretch.*"

"*Begone,*" he would exclaim to the conſpirators who approached him, "*It is you who have brought me to my preſent ſtate, and what a wretched glory have you procured me!*" His phyſicians and attendants were compelled, by the horrors of the ſcene, to retire. Mr. Tronchin, his principal phyſician, declared, that "*the furies of Alecſtes could give but a faint idea of thoſe of Voltaire.*"

Thus died, on the 30th of May, 1778, three months after his firſt ſeizure, worn out by his own fury, rather than by diſeaſe and the decay of years, the moſt malignant conſpirator againſt Chriſtianity that had lived ſince the time of the apoſtles.*

* The above facts are grounded on juridical minutes, depoſited at Paris, in the hands of Monſ. Momet, Notary Public, and on the teſtimony of the celebrated Mr. Tronchin. This teſtimony is confirmed by a letter from M. De Luc, ſent to Abbe Barruel, after the appearance of the firſt volume of theſe Memoirs, and which may be ſeen in the appendix to the third volume.

After the death of Voltaire, D'Alembert conducted the affairs of the conſpiracy, of which he was proclaimed chief. He died November 1783, five years after his patron; and from what can be collected, it appears, that he derived no better comforts from his boaſted philoſophy. Condorcet undertook to render him inacceſſible to all who would willingly declare the truth, and in particular, violently excluded the Rector of St. Germain's, who preſented himſelf in the quality of a paſtor; yet when firſt relating the circumſtances of his death, he heſitated not to add, "*Had I not been there he would have flinched alſo.*"* The adept, Grim, writing an account of his death to Frederic, ſays, "That ſickneſs had greatly weakened D'Alembert's mind in his laſt moments."

Diderot in his laſt ſickneſs, upon being faithfully admoniſhed of his danger by a young man who attended him, melted into tears; applied to a clergyman, Mr. De Terſac, and was preparing a recantation of his errors, when his ſituation was diſcovered by the ſophiſters. With much difficulty they perſuaded him that a country air would

* Hiſtorical Dictionary, article D'Alembert.

relieve him. The wretches concealed his departure, and supported him with these delusive hopes, when they knew his last hour was fast approaching. They watched him till they had seen him expire, and then represented that he died in all his atheism, without any signs of remorse.

Frederic alone, succeeded in persuading himself, that death was an everlasting sleep.*

* Barruel's Memoirs, Vol. I. Chap. 18.

CHAP. IV.

*OCCULT MASONRY.**

BY Occult Maſonry is here to be underſtood thoſe Lodges of Free Maſons, which, leaving their original ſimple inſtitutions, introduced ſubjects and practices which had no connection with Maſonry, and of which the lodges which remained pure, had no knowledge.

* The authorities on which Dr. Robiſon chiefly relies, to ſupport his narrative (beſides the original writings) are,

1 Groſſe Abſicht des Illuminaten Ordens.

2 Nachtrages (3) denſelben.

3 Weiſhaupt's improved ſyſtem.

4 Sytem des Illum. Ordens aus dem Original Schriften gezogen. Rob. p. 162.

Rev. Dr. J. Erſkine, in a letter to a correſpondent in New England, dated June 13, 1801, adds his teſtimony to the authenticity of the books, and moſt alarming facts to which Dr. Robiſon refers; and adds, "I am willing you ſhould make what uſe of my letter you may think proper." [Manuſcript Letter.]

To exhibit a brief view of what may be collected of importance reſpecting theſe adulterated Lodges, from Robiſon's Proofs and Barruel's Memoirs, is the deſign of this chapter. Such a view is a neceſſary introduction to the hiſtory of Illuminiſm, and its connection with the Maſonic orders.

Dr. Robiſon obſerves, that in the early part of his life he commenced an acquaintance with Maſonry, which he conſidered as affording a pretext for ſpending an hour or two in decent conviviality. That, though he had been ſucceſsful in his maſonic career, and attained ſome diſtinguiſhed degrees, yet he was induced to ſuſpend his intercourſe with the lodges, viewing Maſonry as an unprofitable amuſement, and in a degree inconſiſtent with the more ſerious duties of life. That while in this ſtate of indifference reſpecting Free Maſonry, his attention was awakened, and his curioſity excited by ſome new circumſtances, particularly by what he met with in a German work, called *Religions Begebenheiten*, i. e. *Religious Occurrences*, a periodical work, publiſhed by Profeſſor Kœeſter of Gieſſen, which convinced him that Maſonry was applied to purpoſes of which he had been wholly ignorant. That he found the lodges the

haunts of many projectors in religion and politics, in direct oppoſition to that eſtabliſhed rule in Maſonry, "*That nothing of religion or politics ſhall ever be introduced into the lodges*," and that purſuing the ſubject, he found aſſociations riſing out of theſe abuſes, deſtructive of religion and ſociety. In this work he profeſſes the benevolent deſign of teaching mankind the danger reſulting from theſe combinations; and leſt the freedom with which he expoſes theſe perverted lodges, ſhould be conſidered as inconſiſtent with his maſonic engagements, he vindicates himſelf by obſerving, that he has not divulged the ſecrets of original Maſonry, and that he is under no obligations to conceal its abuſes, and new invented degrees.*

Abbe Barruel introduces the ſubject of Maſonry by bearing a moſt honorable teſtimony of many lodges, in England in particular, whoſe members he conſiders as ignorant

* Introduction to Robiſon's Proofs. Dr. Robiſon, in a letter to a correſpondent in America, dated Sept. 23, 1800, writes, that ſince the publication of his book, he has "greatly increaſed the body of his evidence, by means of many German publications;" but that his ill health and official duties, prevent his arranging and publiſhing this evidence.

of the real object of the inſtitution, which he pronounces to be radically evil. In ſupport of this idea he attempts to prove, that the words *liberty and equality*, which are common to all lodges, imply, not ſimply that *Maſonic Fraternity* of which they are uſually conſidered as expreſſive, but what they have been explained to intend in France, during the late revolution. A *liberty* or freedom from all religious and moral obligation; an equality ſubverſive of all ſocial order and ſubordination.

It cannot be expected that his obſervations on this ſubject ſhould be introduced here, as they have no very intimate connection with the object of our preſent inquiry; but they who wiſh to become more fully acquainted with his laborious review and explanation of maſonic myſteries, may recur to the ninth and ſucceeding chapters in the ſecond volume of his Memoirs. He was himſelf a Maſon; and at the ſame time not ſubject to the cuſtomary bonds of ſecrecy. To explain what is ſo unuſual, he relates, That at the time of his admiſſion, Maſonry had become ſo frequent in France, that the ſecret was leſs guarded; that upon a maſonic occaſion, where all the company, except himſelf, were Maſons, and generally his acquaintance and intimate friends,

he was urged to join them, and, in a manner, forced with them into the lodge; but, ſtill refuſing the propoſed oath with great reſolution, his firmneſs, it was ſaid, proved him a Maſon, and he was accordingly received with great applauſes, and at that time advanced to the degree of Maſter. This gave him peculiar advantages for treating this ſubject, and he appears not to have made a diſhonorable uſe of the privilege.*

Whatever doubts may be entertained of his general theory, his inveſtigation affords indubitable proofs of the accommodating nature of maſonic myſteries, and their pliancy to all the purpoſes of cabal and intrigue. Robiſon's Proofs forcibly impreſs the ſame idea. In England the lodge afforded a retreat to the adherents of the Stuarts, and was a covert for their meetings. In France it was made ſubſervient to the views of the Britiſh Pretender. In the lodge of the *Maçon Parfait* is the following device: "A lion wounded by an arrow, and eſacped from the ſtake to which he had been bound, with the broken rope ſtill about his neck, is repreſented lying at the mouth of a cave, and occupied with mathematical

* Barruel's Memoirs, Vol. II. p. 152, 155.

inſtruments, which are lying near him. A broken crown lies at the foot of the ſtake." There can be little doubt but that this emblem alludes to the dethronement, the captivity, the eſcape, and aſylum of James II, and his hopes of reſtoration by the help of the loyal brethren. Great uſe was alſo made of Maſonry by the Church of Rome, for ſecuring and extending her influence on the laymen of rank and fortune.*

But this prominent feature of Maſonry, its accommodating nature, will more readily be perceived when we come to notice its eaſy coaleſcence with the deſigns of the Illuminees.

The abuſes of Maſonry, which we are now tracing, and which came to their full growth in the Illuminated lodges, appear to have originated in a natural ſpirit of inquiry, ſtruggling with the reſtraints which the French government formerly impoſed on a free diſcuſſion of religion and politics. Under the covert of a lodge, they found themſelves liberated from a painful reſtraint, and experienced the pleaſure of communicating ſentiments in ſafety, which, in another place, would have expoſed them to danger.

* Robiſon's Proofs, p. 28, 31.

We need not be told that even innocent indulgencies are liable to degenerate into the moſt pernicious habits. This truth was forcibly exemplified in the French lodges. A channel being once opened by which the heart could give vent to its feelings, the ſmall ſtream ſoon became a torrent, affording a paſſage to every abſurd, ſceptical, and diſorganizing idea, and which, in its final progreſs, not only demoliſhed the ſuperſtructures which ſuperſtition and deſpotiſm had raiſed, but threatened to undermine the foundations of religion and ſociety.

The pliant forms of Maſonry were eaſily wrought into a compliance with the new views of the Maſons. New explanations were given, and new degrees invented, which, while they gave pleaſure by the air of myſtery attending them, ſerved as a veil to conceal from the young adept, a full view of the object towards which he was led. The veil was gradually removed, as his exerciſed organs were ſtrengthened to endure the diſcovery.

We find a ſtriking inſtance of the new explanations given to ancient ſymbols, in the degrees of *Chevaliers de l'Orient, and Chevaliers de l'Aigle*, which were once explained as typ-

ical of the life and immortality brought to light by the goſpel; but a more modern explanation repreſents the whole hiſtory and peculiar doctrines of the goſpel, as being typical of the final triumph of reaſon and philoſophy over error.

To meet the new views of the Maſons, a new ſeries of degrees was added to the liſt, viz. the *Novice*, the *Elú de la Verite*, and the *Sublime Philoſophe*. A lively imagination would be gratified by tracing theſe curious allegories; but the reader muſt be ſatisfied with one as a ſample; that of the *Chevalier de Soleil*, which was an early addition to the maſonic degrees. I have the rather choſen this inſtance, as here Robiſon and Barruel appear not to harmonize in their relation. This apparent diſagreement, however, vaniſhes upon a cloſer inſpection, which will ſhew us that they deſcribe different parts of the ſame degree.

Robiſon confines himſelf to the introductory formula, in which we are to obſerve, that the *Tres Venerable* is Adam; the Senior Warden is Truth; and all the Brethren are Children of Truth. In the proceſs of reception, brother Truth is aſked, What is the hour? He informs father Adam, that among men it

is the hour of darkneſs, but that it is mid-day in the lodge. The candidate is aſked, Why he has knocked at the door, and what is become of the eight companions? He ſays, that the world is in darkneſs, and his companions and he have loſt each other; that Heſperus, the ſtar of Europe, is obſcured by clouds of incenſe, offered up by ſuperſtition to deſpots, who have made themſelves gods, and have retired into the inmoſt receſſes of their palaces, that they may not be recognized to be men, while their prieſts are deceiving the people, and cauſing them to worſhip theſe divinities.*

Barruel's account of this degree, contains an explanation of the implements which the newly received brother finds in the lodge, and the inſtructions there given him. A part of theſe inſtructions, which ſucceed the foregoing introductory explanations, follow.

"By the *Bible* you are to underſtand, that you are to acknowledge no other law than that of Adam, the law that the Almighty engraved on his heart, and that is what is called the *law of nature*. The *campaſs* recals to your mind, that God is the central point of every

* Robiſon's Proofs, p. 33, 35.

thing, from which every thing is equally distant, and to which every thing is equally near. By the *square* we learn, that God has made *every thing equal*; and by the *Cubic stone*, that *all your actions are equal with respect to the sovereign good.*"

The most essential part of this discourse is that which brother Veritas (or Truth) gives of the degree of the Elect. Among others is the following passage: "If you ask me what are the necessary qualities to enable a Mason to arrive at the center of real perfection, I answer, that to attain it, he mast have crushed the head of the serpent of worldly ignorance, and have cast off those prejudices of youth concerning the mysteries of the predominant religion of his native country. *All religious worship being only invented in hopes of acquiring power, and to gain precedency among men; and by a sloth which covets, under the false pretence of piety, its neighbor's riches.* This, my dear brother, is what you have to combat; such is the monster you have to crush under the emblem of the serpent. *It is a faithful representation of that which the ignorant vulgar adore, under the name of religion.*"* Such doctrines need no comment.

* Barruel's Memoirs, Vol. II. p. 163.

With theſe new degrees and explanations, the French lodges appear to have undergone ſome new modifications with reſpect to their connection and correſpondence with each other. The *Bienfaiſants*, at Lyons, roſe into high reputation. This lodge ſeems to have taken the lead in the diſorganizing ſentiments of the day, and was acknowledged as a parent lodge by ſeveral foreign ſocieties. But the moſt diſtinguiſhed, was the *Grand Orient*, at Paris. This may be conſidered, rather as a *Maſonic Parliament*, compoſed of delegates from all the principal lodges, and in which maſonic concerns were ultimately determined. In 1782 this ſociety had under its direction 266 improved lodges; the whole united under the Duke of Orleans as Grand Maſter, at leaſt apparently, but really guided by the moſt profound adepts, who made uſe of his intereſt and influence to promote their views, and then reſigned him to that deſtruction, which was pronounced juſt, by the unanimous vote of mankind.*

While the lodges in France were paſſing this metamorphoſis, thoſe in Germany retained their original, ſimple conſtitutions, which

* Barruel's Memoirs, Vol. II. p. 239; and Robiſon's Proofs, p. 37, 48.

they firſt received from England, in 1716. It is remarkable that the Germans had been long accuſtomed to the *word*, the *ſign*, and the *gripe* of the Maſons; and there are extant, and in force, borough laws, enjoining the maſters of Maſons to give employment to journeymen who had the proper word and ſign. But the firſt German lodge, was eſtabliſhed at Cologne, in the year abovementioned.

The Germans, always fond of the marvellous, had attributed ſtrange powers to Maſonry, and been ſeeking, with their characteriſtic patience, the power of tranſmuting metals, of raiſing ghoſts, and other wonderful ſecrets which they imagined were concealed in maſonic myſteries. This diſpoſition had rendered them the dupes of Hunde, Johnſon, Stark, and other adventurers who found their advantages in German credulity.

But about the year 1757, an entire revolution took place. Some French officers, then reſiding at Berlin, undertook to communicate to the Germans their refinements in Maſonry. They could not reſiſt the enchantment of the ribbands and ſtars with which the French had decorated the order. A Mr. Roſa, a French commiſſary, brought from Paris a complete

waggon load of maſonic ornaments, which were all diſtributed before it had reached Berlin, and he was obliged to order another to furniſh the lodges of that city. The maſonic ſpirit was revived throughout Germany: All were eager to hear and learn. New degrees were invented, and Maſonry underwent a general revolution. All proclaiming the excellencies of Maſonry; while not one could tell in what its excellency conſiſted; their zeal but ſerved to increaſe their confuſion and diſorder.

Thoſe who believed that maſonic myſteries concealed the wonderful powers of magic and alchymy, engaged, with freſh zeal, in chaſe of the airy phantom; and freſh adventurers appeared, who, in their turn, raiſed and diſappointed the hopes of their admirers. Happy would it have been; had no worſe conſequences enſued than the waſte of their time and money in the purſuit of theſe fooleries; but theſe French inſtructors, together with their new forms and degrees, had communicated new notions reſpecting government and religion, and introduced the cuſtom of haranguing on theſe ſubjects in the lodges. A cloſe connection was formed between the French and ſome of the German lodges, and the for-

mer were not unwilling to communicate their new diſcoveries. Philoſophically illuminated, the German adepts began to diſcern, that religion was the ſlavery of the free born mind; that reaſon was the only ſafe guide, and the only deity whom mankind ought to worſhip; that the eſtabliſhment of government was the original ſin; and emancipation from all legal reſtraint, the true regeneration taught by Jeſus Chriſt; and which can be effected only by the wonderful power of thoſe two words, *liberty* and *equality*.*

The reader, who has not been acquainted with the hiſtory of modern philoſophy, will hardly believe, perhaps, that this is a ſerious ſtatement of facts, or find it eaſy to conceive that ſuch abſurdities were ever dignified with the title of philoſophy. But theſe ſentiments are all to be found in the code of the Illuminees; and to poſſeſs the mind with theſe ſentiments, is the grand deſign of that ſyſtem of policy expreſſed by Illuminiſm; the hiſtory of which will be given in the ſucceeding chapters.

* Robiſon's Proofs, p. 63, 75.

It is proper to obſerve here, that at this time, Baron Knigge, reſided in the neighborhood of Franckfort, who from his youth had been an enthuſiaſt in Maſonry, and a believer in its cabaliſtic powers. Deſpairing, at length, of ever finding the Philoſopher's Stone, in purſuit of which his father had ſpent his fortune, and he his time, his enthuſiaſm was now diverted into another channel. The ſceptical diſcourſes delivered in the lodges, aſſiſted him to diſcover that Maſonry was pure natural religion, and that the whole duty of man was compriſed in Coſmopolitiſm, or ſacrificing all private intereſts for the promotion of univerſal happineſs. Inflamed with theſe romantic ideas, he labored to propagate them through the lodges.

The authority aſſumed by the lodges of Berlin, had diſguſted many of their brethren, and produced diviſions, which were further increaſed by a variety of adventurers, each of which had his adherents. The Baron, found theſe circumſtances a bar to his ſucceſs, for the removal of which he projected a general congreſs from all the maſonic ſocieties in Europe and America. The deranged ſituation of maſonic concerns ſeemed to render ſuch a meeting expedient; and by the aſſiſtance of

the lodges of Franckfort and Wetzlar it was obtained, and held at Willemſbad, in 1780. Here deputies, aſſembled from the four quarters of the globe, were buſied for ſix months, debating about the myſteries of Maſonry with all the ſerioufneſs of ſtate ambaſſadors.

While Knigge was laboring to poſſeſs the deputies with his ſentiments, he was met by another Maſon, the Marquis of Conſtanza, who convinced him that his new ideas reſpecting Maſonry had been reduced to a regular ſyſtem, and were now rapidly ſpreading in ſeveral maſonic ſocieties. Tranſported with this diſcovery, he eagerly united himſelf to the Illuminees, which was the ſect to which the Marquis introduced him, and joined his efforts with thoſe of his new inſtructor to gain over deputies, and to give a direction to the proceedings of the convention favorable to the deſigns of the Illuminees.

In theſe attempts they were not without ſucceſs. Numbers entered fully into their views, and the general reſult of the congreſs was agreeable to their wiſhes. It was decreed, that any Maſon of the three firſt degrees ſhould be admitted to every lodge of whatever deſcription; which opened all the lodges to

the agents of Illuminiſm. It was alſo decreed, that every lodge ſhould have the liberty of declaring to which grand lodge it would be ſubject. The plan of union was termed Eclectic, which was alſo favorable to the new order, as it was in lodges of that denomination that it began its exiſtence.*

We ſhall now proceed to take a view of that memorable ſociety, in which all the Anti-Chriſtian, and Anti-Social opinions of the day were reduced to a regular ſyſtem, and propagated with a zeal worthy of a better cauſe.

* I lately met with the following remark, in a letter from Profeſſor Ebeling, which I beg leave to introduce for the ſatisfaction of thoſe who may be diſpoſed to doubt the above repreſentation of Germanic Maſonry. "Maſonry (he writes) was much in vogue in Germany from the year 1740 to 1760, but made no noiſe; but in later years the Maſonry of Germany was ſtrangely corrupted; diviſions aroſe, of which Robiſon ſpeaks pretty exact as far as I know."

* Robiſon's Proofs, p. 76, 83. Barruel's Memoirs, Vol. IV. p. 101, 104.

CHAP. V.

ILLUMINISM. Its Origin, Actors, and different Grades.

THE lodge Theodore, of Munich in Bavaria, was the moſt remarkable of the Eclectic lodges; and had formed a conſtitution of its own, in conſequence of inſtructions received from the lodge Bienfaiſants at Lyons. Diſtinguiſhed among the members of this lodge, was Dr. Adam Weiſhaupt, Profeſſor of Canon Law in the Univerſity at Ingolſtadt. He had acquired a high reputation in his profeſſion, which drew around him numbers from the neighboring Univerſities. The advantages which theſe circumſtances gave him for impreſſing his own views upon the minds of youth, perhaps firſt ſuggeſted to him the idea of becoming the leader of a more numerous ſociety, and it certainly was the means of his ſucceſs in ſpreading his pernicious ſentiments.

The bold opinions in religion and politics, which were more openly taught in the lodge Theodore than in any other, and which Knigge labored to propagate, Weiſhaupt was the firſt to reduce to a regular code. His ſcheme appears to be calculated, not ſo much for uniting perſons of ſimilar ſentiments in one ſociety, as for ſeducing thoſe of oppoſite inclinations, and by a moſt artful and deteſtable proceſs, gradually obliterating from their minds every moral and religious ſentiment. It is in this view principally that this plan of ſeduction calls for the attention of mankind, as it developes the ſecret, inſidious policy by which the agents of faction and infidelity lead on their diſciples, ſtill concealing their real deſigns, until the mind is involved in a maze of error, or entangled in ſnares from which there is no retreat.

Another trait which deſerves particular notice in this prime theory of deception, is that artful ſtructure by which the deluded victim is led to give his ſupport to a ſyſtem, which, in its inviſible operation, is undermining the object of his fondeſt attachment. Perſons have ſubſcribed to this conſtitution who, had they been aware of its tendency and iſſue, would

ſooner have committed their hand to the flame.*

What thoſe particulars were in Weiſhaupt's early life, which were confeſſedly "great deviations from pure morality," we are not told; but the hiſtory of his illuminated career, and his conduct while he ſuſtained the dignified office of a profeſſor in a Univerſity, certainly give us no favorable idea of that part of his life, which is acknowledged to be immoral.

We here lay before the reader a letter, found among the original writings of the Illuminees in Bavaria, from Weiſhaupt to Hertel Canon of Munich, but under the feigned names of *Spartacus* to *Marius*.

"SEPTEMBER, 1783.

"Now let me, under the moſt profound ſecrecy, lay open the ſituation of my heart; I am almoſt deſparate. My honor is in danger, and I am on the eve of loſing *that reputation which gave me ſo great an authority over our people. My ſiſter in law is with child.* How ſhall I reſtore the honor of a perſon who is the victim of a

* Robiſon's Proofs, p. 82, 85. Barruel's Memoirs, Vol. III. Chap. 1.

crime that is wholly mine ? *We have already made ſeveral attempts to deſtroy the child ;* ſhe was determined to undergo all ; but Euriphon is too timid. Could I depend on Celſe's ſecrecy, (Profeſſor Buder at Munich) he could be of great ſervice to me ; *he had promiſed me his aid three years ago.* Mention it to him if you think proper. If you could extricate me from this unfortunate ſtep, you would reſtore me to life, to reſt, to honor, and to authority. If you cannot, I forewarn you of it, *I will hazard a deſperate blow,* for I neither can nor will loſe my honor. I know not what devil * * * [Here decency obliges us to be ſilent.] It is not too late to make an attempt, for ſhe is only in her fourth month. Do think of ſome means which can extricate me from this affair.

I am yours,

SPARTACUS."

Other letters to different perſons upon the ſame ſubject, and of a ſimilar import, were found with this. Though he had ſolemnly denied his having uſed, or even being acquainted with means of abortion ; yet, when the matter became public, he admits the facts reſpecting his ſiſter in law, and the attempt to deſtroy the child, but juſtifies himſelf with an effrontery which diſcovers ſtill more than the

crime itſelf, a mind loſt to every ſentiment of goodneſs. "This," he ſays, "is far from proving any depravity of heart. In his condition, his honor at ſtake, what elſe was left him to do? His greateſt enemies, the Jeſuits, have taught, that in ſuch a caſe it is lawful to make way with the child. In the introductory fault, he has the example of the beſt of men. The ſecond was its natural conſequence; it was altogether involuntary; and, in the eye of a philoſophical judge, who does not ſquare himſelf by the harſh letters of a blood thirſty lawgiver, he has but a very trifling account to ſettle."*

In connection with the character of the founder of the ſect, it may be proper to bring into view, thoſe of his Areopagites, in whom he principally confided, and who were ſeated next himſelf in the government of the ſociety. He himſelf furniſhes the portrait in a letter to Cato, (Zwack.)

"I have received," he writes, "the moſt fatal intelligence from Thebes. They have given

* Robiſon's Proofs, p. 130 to 134. Barruel's Memoirs, Vol. III. Chap. 1.

a public ſcandal, by admitting into the lodges that vile *Propertius*, a libertine, loaded with debts, and a moſt deteſtable being. Our *Socrates*, who could be of the greateſt uſe to us, is always drunk; our *Auguſtus* has acquired the worſt of reputations; the brother *Alcibiades* is perpetually ſighing and pining away at the feet of his landlady; *Tiberius* attempted to lay violent hands on Diomede's ſiſter, and ſuffered himſelf to be caught by the huſband; *Heavens! what men have I got for Areopagites!*"

It appears that it was not the deteſtable nature of theſe actions which excited his diſguſt, but their influence on the reputation of his order, for he further writes, "Judge yourſelves what would be the conſequence, if ſuch a man as our Marcus Aurelius (Feder) were once to know what a *ſet of men, deſtitute of morals; what a ſet of debauchees, liars, ſpendthrifts, bragadocios, and fools, replete with vanity and pride, you have among you, &c.*"*

From ſeveral expreſſions in his letters, it appears that Weiſhaupt had, for a conſiderable time, been meditating the plan of an order which ſhould in time govern the world; but

* Robiſon's Proofs, p. 114.

it was not fully completed when he firſt put his ſyſtem in operation, and inſtituted the *order of the Illumineés*. This was done in May, 1776, by the initiation of two of his Univerſity pupils; but the order was not fully eſtabliſhed till 1778.*

Weiſhaupt's aim in the frequent reviews, and nice touches which he gave his plan, was firſt, to explore every avenue to the heart, every proceſs by which he might moſt effectually ſeduce, and lead men blindfold; and in the next place, to provide ſufficiently for his own ſecurity; for, notwithſtanding the ſentence of baniſhment which he was under drew from him the moſt grievous complaints of deſpotic cruelty, he conſidered it a much lighter puniſhment than that which awaited him in caſe of detection.

In a letter to Cato, he writes, "I daily put to the teſt what I made laſt year, and I find that my performances of this year are far ſuperior. You know the ſituation in which I ſtand. It is abſolutely neceſſary that I ſhould, during my life, remain unknown to the

* Robiſon's Proofs, p. 107. Barruel's Memoirs, Vol. III. Chap. 1. Ibid. Vol. IV. p. 55, 56.

greater part of the adepts themſelves. *I am often overwhelmed with the idea that all my meditations, all my ſervices and toils are, perhaps, only twiſting a rope, or planting a gallows for myſelf.*"*

The following ſcheme exhibits the different grades through which the candidate progreſſes to the perfection of Illumination.

- NURSERY.
  - Preparation,
  - Novice,
  - Minerval,
  - Illumin. Minor.
- MASONRY.
  - *Symbolic.*
    - Apprentice,
    - Fellowcraft,
    - Maſter.
  - *Scotch.*
    - Illum. Major, Novice,
    - Illum. Dirigens, Knight.
- MYSTERIES.
  - *Leſſer.*
    - Preſbyter, Prieſt,
    - Prince, Regent.
  - *Greater.*
    - Magus,
    - Rex.†

There is a part common to all theſe degrees, viz. that of the Inſinuator, or Recruitor; the duty of whoſe office is to find and bring forward members for the firſt and ſucceeding degrees.‡

* Barruel's Memoirs, Vol. III. p. 12. † Ibid. p. 19.
‡ Robiſon's Proofs, p. 139.

CHAP. VI.

The Code of the Illumineés.

IT was neceſſary that ſome members of the order ſhould be known as ſuch, that they might ſerve as guides to thoſe who ſhould have a deſire to be initiated. Theſe are the *Minervals*, who are the only viſible members of the ſociety. A candidate for admiſſion muſt make his wiſh known to ſome Minerval; he reports it to a ſuperior, by whom, in an appointed channel, it is communicated to the council. No farther notice is taken of it for ſome time. The candidate is obſerved in ſilence, if judged unfit for the order no notice is taken of his requeſt; but if otherwiſe, he receives privately an invitation to a conference, and upon ſigning the declaration required of the preparation claſs, is admitted to the Noviciate.*

* Robiſon's Proofs, p. 94.

But the *Inſinuators* are the principal agents for propagating the order. Theſe are inviſible ſpies, *ſeeking whom they may devour*, who enter on their tablets, with which they are always to be furniſhed, the names of ſuch as they judge would be uſeful to the order, with the reaſons for or againſt their admiſſion.

The directions of the inſinuator teach him to ſeek after young men from eighteen to thirty, thoſe in particular who have not completed their education, and thoſe whoſe exterior prepoſſeſſes one in their favor. His attention is likewiſe directed to men of rank, wealth, and influence. Men of an inſinuating, intriguing diſpoſition, mechanics of all profeſſions, bookſellers, ſchool maſters, poſt maſters, thoſe who keep poſt horſes, and the diſcontented of every claſs of people.

Of theſe minutes the Inſinuator is required to make a return twice every month to his ſuperiors, who form a liſt of ſuch as they judge ſuitable prey, and put it into the hands of an Inſinuator, not the one perhaps who ſent in the name, but one whom the ſuperiors of the order ſhall ſee fit to appoint. And he now begins the labor of gaining over his pupil to the ſociety. The perſon thus marked

as the object of ſeduction, though he has expreſſed no deſire of uniting with the order, is placed in the grade of

Preparation. It would be a taſk indeed to trace minutely the arts of inſinuation, and the cautious ſteps by which the Recruitor is to proceed. In general, the curioſity of the ſubject is to be excited by ſuggeſtions, made as by accident, of the exiſtence and power of ſuch a ſociety; his mind is to be impreſſed with the moſt honorable views of the deſign of this inſtitution; his affections and confidence are to be gained by every art of inſinuation; the power of ſecret ſocieties, and the pleaſure of ſecretly reigning, are to be preſented to his imagination, and books provided by the ſociety, and correſponding with its views, are to be put into his hands. Should he break from all theſe ſnares, he is marked for an enemy whoſe character and influence the ſociety is henceforth concerned to deſtroy. *They muſt be gained, or ruined in the public opinion, is the law of the order.* But ſhould the candidate, by theſe arts, be led to expreſs a deſire to join this inviſible combination, he is required to ſubſcribe an expreſs and ſolemn declaration, "never to reveal, by ſign, word, or any other way, even to the moſt intimate friend, whatever ſhall be

entruſted to him relative to his entrance into a ſecret ſociety, and this whether his reception take place or not; and that he ſubjects himſelf to this ſecrecy the more willingly, *as his introducer aſſures him, that nothing is ever tranſacted in this ſociety hurtful to religion, morals or the ſtate.*"* The candidate having ſubſcribed this declaration commences

Novice. He is now introduced to an inſtructor, the only one perhaps of the order whom he is permitted to know. By this inſtructor he is taught, *that ſilence and ſecrecy are the very ſoul of the order*, and enjoined never to ſpeak of any thing belonging to it, even before thoſe whom he may ſuppoſe to be initiated, without the ſtrongeſt neceſſity. He is alſo furniſhed with a new ſupply of books and writings, calculated for his advancement.

Here a cautionary direction is introduced, which extends to all the different degrees, that if any of the brotherhood fall ſick, the other brethren are to viſit him, to prevent his making any unfavorable declarations, and to ſecure any papers with which he may have been entruſted.

* Robiſon's Proofs, p. 94. Barruel's Memoirs, Vol. III. Chap. 3.

To qualify the Novice for the practice of that ſecrecy which has been repreſented as of ſuch importance, he is furniſhed with what may be called the *Dictionary of Illuminiſm.* He here learns that no brother bears the ſame name in the order which he does in the world. He receives a name for himſelf, and is made acquainted with that of his inſtructor, and with thoſe of the other brethren, as he is admitted to know them.

The following is a brief ſample of this vocabulary. The fictitious name of Weiſhaupt, was *Spartacus ;* of Knigge, *Philo ;* of the Marquis Conſtanza, *Diomedes ;* of Zwack, *Cato ;* of Baron Baſſus, *Hannibal ;* of Count Savioli, *Brutus ;* of Nicolai, *Lucian ;* of Count Maſſenhauſen, *Ajax ;* of Councellor Hoheneicher, *Alcibiades ;* of Merz, *Tiberius ;* &c.*

The Novice is alſo put upon the ſtudy of a new *Geography*, from which he learns, that places, as well as perſons, bear a new name. Bavaria, is denominated *Achaia*, and Auſtria *Egypt ;* Munich is called *Athens*, and Vienna, *Rome*, &c.

* Barruel's Memoirs, Vol. III. Chap. 4. and Vol. IV. p. 173. Robiſon's Proofs, p. 160.

Time too, he finds, has undergone a new arrangement, and he muſt again ſtudy his calendar. The Perſian era, beginning A. D. 630, is adopted by the Illuminees. The months are known by new names, and are of very different lengths; Pharavardin has no leſs than forty one days, while Aſphandar has only twenty.

Nor is the candidate yet qualified to correſpond with his new brethren, until he has acquired the cypher of the order. A ſimple one is prepared for the lower grades, but the ſuperiors make uſe of hieroglyphics.

He now begins the ſtudy of the ſtatutes of the ſociety, and a morality extracted from heathen writers; but is told that the knowledge of mankind is above all other things important, and to acquire this, tracing characters, and noticing occurrences, are ſtrenuouſly recommended; his obſervations are to be ſubmitted to the review of his ſuperiors.

In this ſtage of his noviciate, he is required to preſent the order with a written account of his name, place of birth and reſidence, age, rank, profeſſion, favorite ſtudies, books, ſecret writings, revenues, friends, enemies,

parents, &c. A similar table is prepared by his instructor, of whatever he has been able to discover; and from a comparison of these, and his answers to a number of interesting questions, the superiors judge of the expediency of admitting him to the last proofs.

His admission being agreed upon, in the dead of the night he is led to a gloomy apartment, and being repeatedly questioned respecting his readiness to devote himself to the order, he confirms his consent with a solemn oath, of which the following is a part, "*I vow an eternal silence, an inviolable obedience and fidelity to all my superiors, and to the statutes of the order. With respect to what may be the object of the order, I fully and absolutely renounce my own penetration, and my own judgment.* I promise to look upon the interests of the order as my own; and as long as I shall be a member of it, *I promise to serve it with my life, my honor, and my estates.*" Having signed this oath, and with a sword pointed at his breast, being threatened with unavoidable vengeance, from which no potentate on earth can defend him, should he betray the order, he commences

Minerval, and becomes a member of a

lodge.* Here illuminiſm commences its connection with Maſonry; and here thoſe, who do not diſcover a diſpoſition fully compliant with the views of their guides, are left to divert themſelves with the three degrees of apprentice, fellowcraft, and maſter, and never attain any further acquaintance with Illuminiſm. But this, it was found, would not ſatisfy all candidates, and in particular, thoſe who had previouſly been members of lodges; ſome intermediate degrees were therefore added, as the minor and major Illuminee, and Scotch Knight.

The Minervals hold frequent meetings under the direction of ſome more illuminated ſuperior. Theſe meetings are profeſſedly devoted to literary purſuits, but particular care is taken to give the diſcuſſions a direction which ſhall coincide with the deſigns of Illuminiſm. *That ſuicide is lawful under preſſing dangers and calamities; that the end ſanctifies the means*, or that theft and murder become commendable when committed to advance a good cauſe, are ſentiments frequently brought into view in the meetings of the Minervals. From theſe diſcuſſions the ſuperiors judge of the

* Barruel's Memoirs, Vol. III. Chap. 4.

propriety of advancing the candidate to the next degree, which is that of*

Illuminatus Minor. The members of this claſs have meetings ſimilar to thoſe of the former degree, but their inſtructors are taken only from among thoſe who have attained the rank of prieſt, and who are directed to labor to remove what, in the language of Illuminiſm, is termed political and religious prejudices. The candidates are now to be formed for uſeful laborers. They are put upon ſtudying the ſecret arts of controling the mind, of ſeizing the favorable moment, of diſcovering and addreſſing the ruling paſſion, of acquiring a pliancy and verſatility of addreſs, and of concealing their views and feelings from others. As they are found qualified, they have more or leſs of the minerval degree committed to their inſpection.

Previous to his advancement to the next degree, the candidate is ſubjected to another ſcrutinizing examination reſpecting his views, and devotedneſs to the intereſts of Illuminiſm.

* Robiſon's Proofs, p. 98. Barruel's Memoirs, Vol. III. Chap. 5.

He is likewiſe required to give the order a new proof of his confidence, by exhibiting an exact record of his whole life written without reſervation. The deſign of the Inſtitutor in requiring this, appears from his own remarks on this part of his code; "*Now I hold him; if he ſhould wiſh to betray us, we have alſo his ſecrets.*"

The hiſtory which the candidate gives of himſelf, is compared with the one already formed, in the records of the order, from the returns made by his Inſtructor, and the diſcoveries of inviſible ſpies, in which, every thing relating to his character, abilities, weakneſſes, paſſions, proſpects, attachments, averſions, education, and even language, gait, and phyſiognomy, are noticed in perhaps fifteen hundred particulars. To impreſs the mind of the adept with the ſtrongeſt ſenſe of the activity of the order, and the folly of expecting to eſcape its vigilance, this portrait of himſelf is put into his hands, and he is again queſtioned reſpecting his diſpoſition to unite with ſuch a ſociety.

The diſpoſition of the candidate being founded by a new ſeries of queſtions, and having repeated the former oaths of ſecrecy, and

devotedneſs to the order, he paſſes through the initiating forms, by which he becomes*

Illuminatus Major, or Scotch Novice. It is impoſſible, I find, in this brief ſketch, to give a full view of the ſlow, artful, and inſidious proceſs by which the mind is powerfully, though inſenſibly, drawn from the poſſeſſion of its former principles, and fired with a fanciful idea of ſoon attaining the regions of ſublime wiſdom.

The adept has ſtill an Inſtructor, who now calls him to attend to the miſeries under which mankind are groaning, and the inefficacy of all the means uſed for their relief. This is attributed to the reſtraints to which they are ſubjected by princes and the prieſthood. The importance of *ſurrounding the powers of the earth with inviſible agents, and inſenſibly binding their hands*, and the neceſſity of union among the friends of ſuffering humanity, to accompliſh this deſirable end, are ſtrongly inculcated. The tractable pupil has but one grade more to aſcend before he enters the ſecrets of Illuminiſm. This is termed by the ſect the†

* Robiſon's Proofs, p. 102—106. Barruel's Memoirs, Vol. III. Chap. 6 and 7.

† Barruel's Memoirs, Vol. III. Chap. 7.

Scotch Knight. In the late maſonic revolution, this new degree, which had been brought from France, was adopted by ſeveral of the German lodges. The welcome reception which thoſe of this degree met with in all the lodges, determined the Illuminees to unite it with their ſyſtem. This becomes a *Sta bene*, or ſtationary degree, to ſuch as they ſee fit to advance above the common degrees of Maſonry, but are not judged worthy of being admitted to the higher ſecrets.

Inſtead of the ſcenes of darkneſs and horror which attended the introduction to the other degrees, the candidate is now introduced into a ſplendid lodge, where all the Knights are preſent in the habiliments of their order; and here, he is told, is a part of thoſe unknown legions, united by indiſſoluble bands, to defend the cauſe of humanity.

In the courſe of the ceremonies, *Jeſus Chriſt is declared to be the grand maſter of the order*, the enemy of ſuperſtition, and aſſerter of reaſon; and in commemoration of him, a mock repreſentation is exhibited of the Lord's Supper.

The inſtructions given the new Knight, direct him to promote the increaſe of Eclectic

Maſonry; to endeavor to gain an aſcendancy in all other maſonic lodges, either to reform or deſtroy them; and, as far as poſſible, to convert their funds to the advancement of the cauſe of Illuminiſm.*

Here we come to the door which leads to the myſteries of Illuminiſm; and here we muſt leave behind all thoſe, who, though pleaſed with romantic ideas of Coſmopolitiſm, and of undermining what appeared to them ſuperſtition, and who, under theſe impreſſions, might actively diſcharge the inſtructions laſt received, yet were not to be truſted with the higher myſteries of Illuminiſm.

The reader will naturally conclude, that all who were admitted to this order, were not ſubjected to theſe tedious preparatory forms; ſome were found (as Knigge for inſtance) who met the warmeſt wiſhes of the ſociety, and without any preparation were introduced to its myſteries.

* Proofs, p. 141 to 145. Memoirs, Vol. III. Chap. 8.

CHAP. VII.

The Myſteries and Government of the Order.

WE muſt not expect, on entering theſe ſecret chambers, to find the veil which conceals the real deſigns of the Illuminees wholly removed. The terrifying impreſſions of the rope, which Weiſhaupt was ſo conſcious of meriting, kept him much behind the curtain. This induced him to divide his myſteries into the *leſſer* and the *greater*, each of which have two departments, one relating chiefly to Religion, and the other to Politics. The firſt degree in the leſſer myſteries is that of the

Epopt, or *Prieſt*. As introductory to this degree, ſeveral queſtions are propoſed to the candidate, which imply, that no religion, government, or civil aſſociation on earth, correſponds with the wants of mankind; and that ſecret ſocieties are the ſafe, and only effectual remedies to ſupply this defect. He is aſked, and the queſtion merits the

conſideration of thoſe who ridicule the apprehenſion of danger from Illuminiſm, "*Have you any idea of ſecret ſocieties; of the rank they hold, or the parts they perform in the events of this world? Do you view them as inſignificant and tranſient meteors?* O brother! God and Nature had their admirable ends in view, and they make uſe of theſe ſecret ſocieties as the only, and as the indiſpenſible, means of conducting us thither. *Theſe ſecret ſchools of philoſophy ſhall one day retrieve the fall of human nature, and princes and nations ſhall diſappear from the face of the earth, and that without any violence. Reaſon ſhall be the only book of laws, the ſole code of man.*"

The object of the ſecret of Jeſus, he is told, was to reinſtate mankind in their original liberty and equality, but that this ſecret was diſcloſed only to a few. In proof of this he quotes theſe words of Chriſt. "To you is given to know the myſtery of the kingdom of God; but to them that are without, all things are done in parables."*

This doctrine, the proſelyte is then told, is the origin of Maſonry, and the true explanation of its hieroglyphics. The rough ſtone of

* Mark, iv. 11.

Maſonry, is the ſymbol of the primitive ſtate of man, ſavage, but free. The ſtone ſplit, repreſents the ſtate of fallen nature, of mankind divided according to their ſtates, governments, or religions.

On this occaſion the proſelyte, previous to his receiving the prieſtly unction, is inveſted with a white tunic; the ſleeve is tied at the extremity and middle with bandages of ſcarlet, and he wears a broad ſilken belt of the ſame color. This dreſs is particularly deſcribed, becauſe it was in a ſimilar one that, during the French revolution, a comedian appeared perſonally attacking Almighty God, ſaying, "No! thou doſt not exiſt. If thou haſt power over the thunder bolts, graſp them; aim them at the man who dares ſet thee at defiance in the face of thy altars. But no, I blaſpheme thee, and I ſtill live. No, thou doſt not exiſt."* The next degree in the leſſer myſteries is that of the

Regent. As preparatory to the introduction of the candidate to this degree, he is brought to the lodge in the habit of a ſlave loaded with chains. "It is inquired, who reduced him to that moſt miſerable of all con-

* Proofs, p. 145 to 151. Memoirs, Vol. III. Chap. 10.

ditions? It is anſwered, ſociety, governments, the ſciences, and falſe religion. A voice from within denies him entrance, declaring, that none but freemen can enter there. His guide then anſwers for him, that his will is to be free; that he has been illuminated; flies from his tyrants, and ſeeks refuge among freemen."

It is needleſs to detail the hacknied ſentiments found in the inſtructions given on this occaſion, as, excepting the mode of expreſſing them, they are very ſimilar to thoſe which have been already mentioned, and which will be found in their private correſpondence leſs veiled in myſtery.

One part of theſe inſtructions, however, arreſts the attention, which follows; "The great ſtrength of our order lies in its concealment; let it never appear in any place in its own name, but always covered by another name, and another occupation. *None is fitter than the three lower degrees of Free Maſonry; the public is accuſtomed to it, expects little from it, and therefore takes little notice of it. Next to this, the form of a literary ſociety is beſt ſuited to our purpoſes.*"

Upon the admiſſion of the Regent, his former oaths and ſecrets are relinquiſhed, wit-

an expreſſion of entire confidence in his firmneſs; and in return he gives the order an inſtrument, legally executed, by which they are empowered, in caſe of his deceaſe, to claim any private papers with which he may be entruſted.*

Such were the leſſer myſteries of the Illuminees. Thoſe which they term the greater, were likewiſe diſtinguiſhed into thoſe of *Majus*, or Philoſopher, and *Rex*, or Man King. Theſe degrees were not found with the other writings; and the cauſe appears in a letter from Spartacus (Weiſhaupt) to Cato, in which, ſpeaking of one of his higher degrees, he ſays, "I never ſuffer it to go out of my hands. *It is of too ſerious an import.*" Philo, (Knigge) who it ſeems aſſiſted in forming the higher degrees, writes to the ſame perſon; "I have made uſe of ſuch precaution in the degrees of of Epopt, and of Regent, that I ſhould not be afraid of conferring them on Kings or Popes, provided they had undergone the proper previous trials. In our laſt myſteries we have acknowledged this *pious fraud*."†

* Proofs, p. 151 to 154. Memoirs, Vol. III. Ch. 11, 15.

† Barruel's Memoirs, Vol. III. Chap. 12.

Dr. Robiſon here quotes the publiſher of the Neueſte Arbitung, and Grollman; and Abbe Barruel quotes Biederman, and a writer, who had left his name with the editors of the Eudemonia, (a Journal printed at Franckfort on the Main) to be publiſhed if neceſſary, who all profeſs to have read theſe degrees, and unite in their teſtimony, "that in the degree of *Majus* the doctrines are the ſame with thoſe of Spinoza, where all is material. God and the world are the ſame thing, and all religions are repreſented as chimerical, and the invention of ambitious men." The ſecond degree, or *Rex*, teaches, "that every citizen, or houſeholder is a ſovereign, as in the Patriarchal ſtate; that all authority, and all magiſtracy muſt be deſtroyed, and that democratic governments are not more conſonant with nature than any others."*

The reader doubtleſs will remark the inconſiſtency between theſe ſentiments upon government, and the attempt which Weiſhaupt was then making to render the government of the Illuminees univerſal and abſolute. All that appears to remove this inconſiſtency, is to be found under the degree of Regent,

* Proofs, p. 158. Mem. Vol. III. Ch. 12. and Note.

where, in a ſeries of queſtions, the candidate is led to ſay, "That mankind ought to think themſelves happy in having *ſuperiors of tried merit;* and who, unknown to each other, could not poſſibly ſupport each other in treaſonable combinations againſt the general welfare; and that, ſuppoſing *deſpotiſm* were to enſue, it *could not be dangerous* in the hands of men, who from the very firſt ſtep we took in the order, taught us nothing but *ſcience, liberty and virtue.*"*

Having thus traced the artful proceſs by which Weiſhaupt led his diſciples to expect, like the deluded parents of our race, *to become as Gods*, but which, in fact, was calculated to deprive them of light, truth, and righteouſneſs; we here ſubjoin a brief view of the arrangement and governmental regulations of the ſociety. At the head of the order, however extenſive, is the

General; to whom regular returns are to be made of whatever relates to its general, or more particular intereſts. A conſtant communication and correſpondence is to be preſerved between him and the

* Barruel's Memoirs, Vol. III. p. 133.

Areopagites, or council of twelve, who compoſe the next degree in the general government. The General of the order is to be elected by this council, and from their own number, and to them only is he known, except to ſuch immediate confidents, agents, and ſecretaries as he ſhall ſee fit to employ. The buſineſs of this ſupreme council is to receive the returns that are made, and prepare them for the inſpection of the General; and they are particularly directed to "project and examine plans to be adopted for gradually enabling the ſociety to attack the enemy of reaſon and human nature, *perſonally*." Next in office is the

National Director; who ſuſtains the ſame relation to the Illuminees of a particular nation, which the General does to the whole order. The views of the ſociety were not confined to one nation. He too, as the General, has his council of twelve.* Subordinate to him are the

Provincials, who have the direction of the affairs of the order in the ſeveral provinces.

* Barruel's Memoirs, Vol. III. Chap. 18.

The Provincial is empowered to aſſemble ſuch regents of his province as he ſhall chooſe to aſſiſt in council.* The next in dignity, though not in the direct line of the general arrangement, is the

Dean. He is choſen by the Epopts, and preſides in their academy. The

Epopts, or *Prieſts*, form a curious and important part in the general ſyſtem. From this claſs is formed an academy or chamber of ſcience, conſiſting of their moſt learned men in the various arts and ſciences. The perſons compoſing this academy, were to be ſupported by the funds of the ſociety, that they might devote their time to the objects of their appointment. All queſtions of difficulty propoſed by any of the inferior degrees, were required to be given in writing, to their immediate ſuperiors, and by them tranſmitted to the academy for ſolution; from thence, in the ſame channel, the queriſt received his anſwer, but from a ſource to him unknown. The reader will obſerve the tendency of this inſtitution to promote the literary reputation of the order, and to perſuade the adept that

* Barruel's Memoirs, Vol. III. Chap. 17.

he is connected with the fountain head of ſcience.

"*The Occult Sciences*," form one branch particularly recommended to the attention of the academy, under which is comprehended. "The ſtudy of the oriental tongues, and others little known; ſecret methods of writing, and the art of decyphering; *the art of raiſing the ſeals of the letters of others*, and of preſerving their own from ſimilar practices; the ſtudy of ancient and modern hieroglyphics, of ſecret ſocieties, maſonic ſyſtems, &c.* Subordinate to the Provincial, in a direct line, we find the

Prefects, each of which may have the inſpection of eight lodges, in whoſe meetings they are required to preſide. To theſe, principally, is entruſted the care of the lower part of the edifice.

The regents alone are eligible to the above offices; and thoſe of this degree who have no particular appointments, are charged with the general inſpection of the lower orders, and to ſtudy the advancement of the intereſts of the ſociety by all poſſible means.

* Barruel's Memoirs, Vol. III. Chap. 14.

A degree of ſuperviſorſhip and inſpection is likewiſe committed to the Scotch Knights, and even to the Major and Minor Illuminees, over the Minerval, and other preparatory claſſes, but at the ſame time they themſelves are under the conſtant inſpection of Prefects and Regents, to whom alone the real views of the order are known.*

The inſtructions given to theſe ſeveral agents of Illuminiſm, would ſerve greatly to unfold the art, and diſcover the object, of the inſtitution. They are a compound of whatever the higheſt machivelian policy could ſuggeſt, to conceal, and yet advance the ends of the ſubtle projector, and to acquire and maintain a tyrannical aſcendency over the minds of men; but they are too numerous to be introduced here.†

Very juſt is the remark made by Profeſſor Renner, one of the deponents on the ſubject, *That the great ſtrength of the order conſiſts in its inviſibility.* A brother may know the ſecrets of his claſs, and thoſe of an inferior one, but all above him are entirely unknown; unleſs his ſuperiors have conferred on him the com-

* Barruel's Memoirs, Vol. III. Chap. 16. † Ibid. p. 175—248.

miſſion of Director, Viſitor, or Spy. The chiefs, by this method, watch an inferior, while they themſelves are concealed; they know how far he is devoted to the order, and true to the ſecrets with which he is entruſted. If he has doubts, to whom can he reveal them with confidence, when the perſon to whom he commits himſelf, may be one employed to ſift him, and who encourages his confidence only to betray him?

"An advantage ſtill more important, reſults from this concealment, for ſhould any one be diſpoſed, he is incapable of diſcovering the ſuſuperiors of the order, while they at the ſame time can give their ſupport to any of the accuſed without a ſuſpicion, perhaps, of being connected with them."

This inviſibility, as they call it, of the real Illumines, it may be imagined excludes all communication from the lower to the ſuperior degrees; whereas, in fact, any perſon belonging to the lower grades may exhibit a complaint againſt his Inſtructor, or aſk any privilege of the Provincial, National, or General, according to his ſtanding, while at the ſame time he remains wholly ignorant of the perſon he addreſſes, and even of the place of his reſ

dence. Indeed, the inferiors of the order are required to make, in this way, a monthly return to their inviſible ſuperiors, of the conduct of thoſe under their inſpection, and of whatever they conceive materially intereſting to the inſtitution.

This curious correſpondence is conducted in the following manner: A letter, with the direction of *Quibus Licet*, i. e. to whom it belongs, and marked with the ſign of the claſs of which the writer is a member, is opened by the next ſuperiors. Thoſe having the addition of *Soli* or *Primo*, are conveyed to the Provincial, National, or General, according to the rank of the writer, and the direction which is given, whether *Soli* or *Primo*.*

* Robiſon's Proofs, p. 177. Barruel's Memoirs, Vol. III. p. 225. Vol. IV. p. 145 to 149.

CHAP. VIII.

The Diſcovery of the Sect.

THE firſt alarm was given by a diſcovery of many dangerous publications which were ſecretly circulated; ſeveral of theſe were traced back to the lodge Theodore, of which Weiſhaupt was a member. Friendly remonſtrances were firſt made by the Elector of Bavaria, on the ſubject, but theſe abuſes continuing, he ordered a judicial inquiry into the proceedings of this lodge. It was found that this, and ſeveral aſſociated lodges, were preparatory ſchools for another order of Maſons, who denominated themſelves

The Illuminated. Several called Minervals, were ſaid to belong to this order, but the perſons, by whom they were admitted, were unknown. Some of theſe were privately examined by the Elector himſelf. They ſaid they were bound to ſecrecy; but they aſſured the

Elector, on their honor, that the aim of the order was uſeful both to church and ſtate.

This not relieving the public anxiety, an order was publiſhed on the 22d of June, 1784, forbidding all ſecret aſſemblies, and ſhutting up the Maſon lodges. The members of the lodge Theodore diſtinguiſhed themſelves by a pointed oppoſition to this order; reprobating the prohibition as cruel, and continuing their meetings. By a ſubſequent edict, the order of the Illuminees was aboliſhed, and ſearch was made, in the lodge Theodore, for papers; none of importance, however, were found.

In 1785, four Profeſſors of the Marianen Academy, viz. Utſchneider, Coſandey, Renner, and Grunberger, with ſome others, who appear to have withdrawn from the order, under a conviction of its evil tendency, were ſummoned before a court of inquiry. None of theſe had been admitted to the myſteries, yet their evidence was alarming. Their teſtimony agreed with what has been related reſpecting the lower degrees, and they further declared, "that, in the lodges, ſenſual pleaſures were advocated, and ſelf-murder juſtified, on epicurian and ſtoical principles; that death was repreſented as *an*

eternal ſleep ; patriotiſm and loyalty were called narrow-minded prejudices, incompatible with univerſal benevolence. Nothing was ſo frequently diſcuſſed as the propriety of employing, for a good purpoſe, the means which the wicked employed for evil purpoſes."

Theſe depoſitions, given ſeparately, under oath, and the ſignature of the deponents, were perfectly harmonious ; but the moſt offenſive parts were denied by the Illuminees, and much clamor was raiſed. Weiſhaupt, however, was deprived of his Profeſſor's chair, and baniſhed from Bavaria. He went firſt to Regenſburg, and afterwards entered into the ſervice of the Duke of Saxe Gotha, whoſe name in the order was Timoleon.*

In 1786, a collection of original papers and correſpondence, was found in the houſe of counſellor Zwack ; and ſoon after, a much larger collection in the caſtle of Sanderdorf, belonging to Baron Baſſus. This collection has been publiſhed, by order of the Elector, under the title of " *Original Writings.*" From theſe papers, principally, were taken the

* Robiſon's Proofs, p. 85 to 89. Barruel's Memoirs, Vol IV. Chap. 7.

details reſpecting the code and government of the Illuminees.* Some extracts from the epiſtolary part of theſe writings will now be preſented to the reader, more fully to bring into view the object of the order, and the means adopted to attain this object.

Spartacus, writing to Cato, on the ſubject of eſtabliſhing a peculiar morality and religion, fitted for the great body of mankind, ſays, "But this is a tickliſh project, and requires the utmoſt circumſpection. The ſqueamiſh will ſtart at the ſight of religious and political novelties; and they muſt be prepared for them. We muſt be particularly careful about the books we recommend. I ſhall confine them at firſt to moraliſts, and reaſoning hiſtorians. *Robinet, Mirabeau, the Social Syſtem, Natural Polity, the Philoſophy of Nature*, and ſuch works are reſerved for our higher degrees. At preſent they muſt not even be mentioned to our adepts, and particularly *Helvetius on Man.*" The reader here ſees a liſt of the moſt anti-religious, atheiſtical productions, and that they are reſerved for the laſt myſteries. "Marius," he adds, "an excellent man, muſt be dealt with. His ſtomach, which cannot yet

* Robiſon's Proofs, p. 107. Barruel's Memoirs, Vol. III. p. 145.

digeſt ſuch ſtrong food, muſt acquire a better tone."* But after all the cautious ſteps of the leader, Knigge, in a letter to Zwack, expreſſes his apprehenſions, that "*ſuch a ſuperabundance of atheiſm would betray the tendency of the ſect too ſoon.*"†

Brutus writes, "Numenius (Count Kollowrath) now acquieſces in the mortality of the ſoul, but, I fear we ſhall loſe Ludovicus Bavarus. He told Spartacus that he was miſtaken when he thought that he had ſwallowed his ſtupid Maſonry."‡

Weiſhaupt, writing to Cato, an account of his degree of prieſts, ſays, "One would almoſt imagine, that this degree, as I have managed it, is real Chriſtianity. In this ſenſe, no man need be aſhamed of being a Chriſtian, for I preſerve the name, and ſubſtitute reaſon."§

* Robiſon's Proofs, p. 109. Barruel's Memoirs, Vol. IV. p. 43.

† Barruel's Memoirs, Vol. IV. Obſervations, p. 8.

‡ Robiſon's Proofs, p. 169.

§ Robiſon's Proofs, p. 119. Barruel's Memoirs, Vol. III. p. 144.

The Areopagites, though united in their object, appear to have differed much with reſpect to the beſt means of attaining it; while ſome were fearful of alarming the adepts by too haſty diſcoveries, others were diſguſted with the tedious flowneſs of this proceſs of deceit. Minos (Baron Dittfurt) "wanted to introduce atheiſm at once, and not go hedging in the manner they did; affirming, it was eaſier to ſhow at once that atheiſm was friendly to ſociety, than to explain all their maſonic Chriſtianity, which they were afterwards to ſhow to be *a bundle of lies*."* Language cannot furniſh a phraſe, more deſcriptive than this, of the nature of Illuminiſm; the whole ſyſtem was "a bundle of lies," a plan of concealed falſehood and deception. The means perfectly correſpond with the deſign of the projectors, and ſufficiently explain the nature of that deſign.

We have before been led to notice the importance which theſe conſpirators attribute to ſecret ſocieties, as the main ſpring of their deſtructive machinery. While they are perpetually reminding each other, that here lay their hopes of ſucceſs, it becomes us not to loſe ſight of this engine of miſchief. The following is an extract from a lecture, which Wei-

* Robiſon's Proofs, p. 135.

ſhaupt read to his adepts on this ſubject. "When the object is an univerſal revolution, all the members of theſe ſocieties muſt find means of governing inviſibly, and without any appearance of violence, men of all ſtations, of all nations, and of every religion. Inſinuate the ſame ſpirit every where. In ſilence, but with the greateſt activity poſſible, direct the ſcattered inhabitants of the earth toward the ſame point." In proof of the importance of ſuch a ſecret union, he reaſons thus: "The ſlighteſt obſervation ſhews that nothing will ſo much contribute to increaſe the zeal of the members as ſecret union. We ſee with what keenneſs and zeal the frivolous buſineſs of Free Maſonry is conducted by perſons knit together by the ſecrecy of their union."*

Among their plans of deception was found a ſcheme "for a public literary academy, to conſiſt of two claſſes of men; the one of men remarkable for their zeal in religion, the other of profound Illuminees. Each member to wear on his breaſt a medal with this inſcription, *Religioni et Scientiis*," (to religion and

* Barruel's Memoirs, Vol. III. p. 18. Robiſon's Proofs, p. 93.

ſciences.)* "*And no marvel; for Satan himſelf is transformed into an angel of light.*"

Spartacus, writing to Cato, ſays, "There muſt not a ſingle purpoſe come in ſight that is ambiguous, and that may betray our aims againſt religion and the ſtate. That we may be uncontroled in our diſcourſe, let our pupils remark that the ſuperiors enjoy great latitude in that reſpect; *that we ſometimes ſpeak in one way, and ſometimes in another*, only to ſound the opinions of thoſe we converſe with." This the pupil is told; but he is not told that the real deſign is, to ſecure a retreat, when they have incautiouſly gone too far; and to render their real ſentiments impenetrable to their inferiors."†

Among the inſtructions which Weiſhaupt gives his diſciples, "he exhorts, and ſeriouſly admoniſhes thoſe who have the care of rare books or precious manuſcripts, in the libraries of princes, nobles, and religious orders, to take them for the benefit of thoſe to whom they would be more uſeful." Sending a liſt of what he would have taken from the libra-

* Barruel's Memoirs, Vol. IV. Obſervation, p. 9.

† Ibid. Vol. III. p. 177. Robiſon's Proofs, p. 119.

ry of the Carmes, he ſays, "*all theſe would be of much greater uſe if they were in our hands. What do thoſe raſcals do with all thoſe books?*"

Writing to Cato on the ſame ſubject he ſays, "Marius (keeper of the archives of the Electorate) has ferreted out a noble document, which we have got. He makes it, forſooth, a caſe of conſcience. How ſilly that; ſince only that is *ſin*, which is *ultimately* productive of miſchief. In this caſe, where the advantage far exceeds the diſadvantage, it is *meritorious virtue.*"*

But not ſatisfied with robbing mankind of their money and books, he contrived as unjuſtly to pilfer their fame, and appropriate to his order, their deſerved reputation. At one time his direction is, "to endeavor to gain, or ruin every riſing character." At another, he gives the Regents the following inſtructions; "It is very proper to make your inferiors believe, without telling them the real ſtate of the caſe, that all other ſecret ſocieties, particularly that of Free Maſonry, are ſecretly directed by us. Or elſe, and it is really the fact in ſome ſtates, that potent *monarchs* are governed by our order. When any thing re-

* Robiſon's Proofs, p. 110. Barruel's Memoirs, Vol. III. p. 57.

markable or important comes to paſs, hint that it originated with our order. *Should any perſon by his merit acquire a great reputation, let it be generally underſtood that he is one of us.*"*

There was found in the hand writing of Zwack, a project for a ſiſterhood. It contains the following paſſages. "It will be of great ſervice, and procure us much information and money, and will ſuit charmingly many of our trueſt members, who are lovers of the ſex. It ſhould conſiſt of two claſſes, the virtuous, and the freer hearted; they muſt not know each other, and muſt be under the direction of men, but without knowing it. Proper books muſt be put into their hands, and ſuch (but ſecretly) as are flattering to their paſſions."

A liſt and deſcription of eighty five young ladies of Manheim, was found with this project. Minos makes an offer of his wife, and his four daughters in law to be the firſt adepts. "The eldeſt," he ſays, "is excellent. She is twenty four, has read much, is above all prejudices, *and in religion, thinks as I do.*"

It appears that the inſtitution of a lodge was attempted at Frankfort, and a diſcourſe,

* Barruel's Memoirs, Vol. III. p. 204.

as delicate as the ſentiments of ſuch men could conceive, was prepared for the occaſion. After much of the tortuous eloquence of Illuminiſm, the orator thus addreſſes his fair aſſembly. "Rejoice in the dawn of Illumination and freedom. Nature at laſt enjoys her ſacred never fading rights. Long was her voice kept down by civil ſubordination; but the days of your majority now draw nigh, and you will no longer, under the authority of guardians, account it a reproach to conſider with enlightened eyes the ſecret work ſhops of nature, and to enjoy your work and duty." Minos thought this very fine, but it raiſed a terrible diſturbance, and broke up the aſſembly.*

Among theſe papers was likewiſe found the deſcription of a ſtrong box, which, if forced open, would blow up and deſtroy the contents; ſeveral receipts for procuring abortion; a compoſition which blinds or kills when thrown in the face; a method for filling a bed chamber with peſtilential vapors; the ſecret of taking off and imitating the impreſſions of ſeals, ſo as to uſe them afterwards; a collec-

* Robiſon's Proofs, p. 110, 137, 335. Barruel's Memoirs, Vol. III. p. 24.

tion of one hundred and thirty ſeals of princes, nobles, clergymen, merchants, &c. a receipt ad excitandum furorem uterinam; a manuſcript entitled, "Better than Horus," which contained all the blaſphemies of atheiſm; a diſſertation on ſuicide: alſo injunctions to all the ſuperiors to learn to write with both hands; and that they ſhould uſe more than one cypher.

The reader, perhaps, will find it difficult to conceive how this horrid artillery could be made conducive to the ends which the order profeſſed to have in view, the advancement of religion, and ſocial good. The Illuminees have furniſhed us with a ſolution. "This apparatus, they ſaid, was with propriety in the hands of counſellor Zwack who was a judge of a criminal court, and whoſe duty it was to know ſuch things." Admitting this, one thing ſtill remains unaccounted for, viz. how they come to be put with the papers of the Illuminees?*

In conſequence of theſe diſcoveries, ſome were depoſed from offices they ſuſtained, and ſeveral baniſhed. Apologies, and partial rep-

* Robiſon's Proofs, p. 111, 112. Barruel's Memoirs, Vol. IV. p. 167.

reſentations of Illuminiſm were publiſhed, and great was the outcry of cruelty which reſounded from all quarters; while others, imputed the lenity of government on this occaſion, to the inviſible influence which the order had gained over the meaſures of the court.*

It appears that Illuminiſm had made a progreſs proportionate to the zeal of the actors; Bavaria alone is ſaid to have contained about ſix hundred. Three of the witneſſes above mentioned declare, "that while connected with the order, they were ſeveral times informed that it had extended to Italy, to Venice, to Auſtria, to Holland, Saxony on the Rhine, and even to *America*." In the original writings ſeveral lodges in *America* are put on the liſt. This was before 1786.

A report reſpecting the progreſs of the order in Greece (Bavaria,) was found among the papers of Zwack, in his hand writing, which preſents an alarming view of the prevalence of Illuminiſm, at a time when the public ſcarcely knew that the order was in exiſtence. After mentioning a number of lodges, under the direction of the Illuminees,

* Barruel's Memoirs, Vol. IV. Chap. 8.

in ſeveral parts of the electorate, it is noted, "At Munich we have bought an houſe, and have taken our meaſures ſo well, that they even ſpeak of us with eſteem. This is a great deal for this city. We have a good muſeum of natural hiſtory, and apparatus for experiments. The garden is well occupied by botanic ſpecimens, and the whole has the appearance of a ſociety of zealous naturaliſts."

"The Dowager Ducheſs has ſet up her academy entirely according to our plan. All the Profeſſors are of *our order*, and all the pupils will be ours."

"On the recommendation of the brethren, *Pylades* is made the *eccleſiaſtical fiſcal councellor*, and has the church money at his diſpoſal. By properly uſing this money, we have already repaired the mal-adminiſtration of ——, and of ——, and have aſſiſted more brethren under ſimilar misfortunes."

"The brethren who are in orders have all been provided with livings and curacies, or with preceptor's places."

"All the German ſchools, and the benevolent ſocieties, are at laſt under our direction."

"We ſhall ſhortly be maſters of the Bartholomew inſtitution for the education of *young eccleſiatics. By this means we ſhall be able to ſtock all Bavaria with prieſts both clever and proper.*"

"We have at length got the remaining revenues of the Jeſuits under the control of the order. This coſt our ſenate ſome nights want of ſleep."*

This diſcovery very much diſconcerted the plans of the Illuminees, but it did not alter their habits or principles. Under a new name, and with new agents, we ſhall find them, in the following chapter, purſuing the ſame object, and we ſhall ſee the long train which infidelity has been preparing, kindled into an exploſion which has changed the face of Europe, and been felt by remote nations.

He who habituates his mind to ſerious reflections, and is ſuitably diſpoſed to derive inſtruction from the ſcenes around him, will find means of improvement, even among theſe diſguſting objects. He will at leaſt, feel his

* Robiſon's Proofs, p. 155—159. Barruel's Memoirs, Vol. IV. p. 161, 57—59.

inactivity in a worthy cauſe reproved, by the labors, the zeal, the unremitting perſeverance of theſe agents of deſtruction; for who can boaſt an equal engagedneſs, a mind equally awake to ſeize every opportunity and advantage, for promoting the cauſe of religion and the good of ſociety, with what theſe men diſcover, in laboring for the deſtruction of both?

CHAP. IX.

The GERMAN UNION.

A NOTE, tranſmitted from Germany to England, appeared in the Monthly Magazine of January, 1798; in which the public were aſſured, "that from the beginning of the year 1790, every concern of the Illuminati has ceaſed, and no lodge of Free Maſons in Germany, has, ſince that period, taken the leaſt notice of them."* It is worthy of remark, that this certificate implicitly acknowledges, that until 1790, the Illuminees did exiſt, and were connected with the lodges of Free Maſons in Germany; yet thoſe, who endeavored to convince the public of their exiſtence, at the time in which it is here acknowledged, were as contemptuouſly ſcouted, as thoſe are, who now believe the ſubject important to mankind.

* Barruel's Memoirs, Vol. IV. p. 193.

But are ſuch men as Weiſhaupt and his coadjutors, thus eaſily beat off from their purpoſes? Do ſuch Ethiopians ſo readily change their ſkin? No, Weiſhaupt himſelf, has ſufficiently, though unintentionally, warned us not to depend on ſuch declarations. Writing to Cato, he ſays, "I have foreſeen every thing; I have prepared every thing. Let my whole order go to rack and ruin; in three years I will anſwer to reſtore it, and that to a more powerful ſtate than it was in before. Obſtacles only ſtimulate my activity."*

How far he was active, after his baniſhment, in promoting the cauſe of Illuminiſm, does not appear, but a new confederation, on ſimilar principles, and purſuing the ſame object, was formed, called the *German Union*. It was expedient that known Illuminees ſhould take a leſs active part in this new arrangement. Probably the advice which was found in the hand writing of Cato, was adopted on this occaſion, which was this: "In order to re-eſtabliſh our affairs, let ſome of the ableſt of thoſe brethren, who have avoided our misfortunes, take the place of our founders."†

* Barruel's Memoirs, Vol. IV. p. 130. † Ibid, p. 178.

The Illuminees, in projecting this ſecond part, appear to have taken their clue from the following exiſting circumſtances. That ſcheme of religion, which excludes from the goſpel all its *peculiarities*, had, for ſome time, been making a rapid progreſs in Germany. One exceſs led on to another, till doctrines were advanced among the clergy, which would leave the ſuperiority of Chriſtianity, to natural religion, very doubtful. This tendency to infidelity, appears to have been, in a great degree, owing to the influence of the Anti-Chriſtian conſpiracies, of which we have been ſpeaking; but, however this may be, it was found to be a very convenient ſtock on which to ingraft a branch of Illuminiſm. An opportunity was now given, to ſuch as wiſhed to extirpate Chriſtianity, to take part with thoſe divines who were ſtriving to explain away its diſtinguiſhing doctrines.

On theſe circumſtances was founded the idea of the German Union. A multitude of writers appeared who expreſſed great zeal for Chriſtianity; but the manifeſt object of this zeal was, to reduce it to a ſyſtem of natural religion. The Bible was explained, corrected, allegorized, and otherwiſe twiſted, till the minds of men had hardly any thing left

to reſt on, as a doctrine of revealed religion. This was a ſignal for others to come forward, deny revelation, and aſſert that man had no other ground of confidence than the dictates of natural reaſon. Another ſet of writers, proceeding from this as a point already ſettled, proſcribed all religion whatever, and openly taught the doctrines of materialiſm and atheiſm.* But it afterwards appeared, that theſe movements were the effects of combination and deſign, and that an aſſociation was formed who were unitedly ſtriving to drive things to this extremity.

One Barth, a doctor of divinity in the univerſity at Halle, was the principal agent in this combination. He was an Illuminee, and a perſon of moſt infamous morals. In this inſtance Mr. Ebeling acknowledges, that, "As to Barth, Robiſon is not very erroneous." But, even here, he appears much diſpoſed to palliate, and tells us that "Barth did not write againſt religion; but only attempted to *moderniſe Chriſtianity*." He even ſeems to recommend his writings, from this conſideration, that "He knew vice by *experience*, and could ſhew all its

* Robiſon's Proofs, p. 66 to 72. Barruel's Memoirs, Vol. IV. p. 192 to 194.

deformity." Yet even Mr. Ebeling does not pretend that he ever ceaſed to love vice, or to practice it.

The diſſoluteneſs of his morals had deprived him of the means of a decent ſubſiſtence, when, on a ſudden, he purchaſed, near Halle, a large manſion, which he called Barth's ruhe. This became the head quarters of the Union. The management of this inſtitution was committed to twenty two conductors, whoſe agents were diſperſed through the different towns. The perſons chiefly ſought after, were authors, poſt maſters, printers, and bookſellers. While every encouragement was given to thoſe works which favored their deſigns, it was found difficult, in ſome inſtances, to procure the publication of works deſigned to correct theſe evils. Every obſtruction was given to the circulation of thoſe of this deſcription, which had come from the preſs; and funds were to be eſtabliſhed to indemnify thoſe bookſellers, who, inſtead of ſelling ſuch books, would conceal them in their ſhops.

But the principal means, on which they depended for corrupting the public mind, were *literary ſocieties*, or *reading clubs;* which they labored to ſet up in every town. Theſe were

modifications of Weiſhaupt's minerval ſchools; they became very numerous; and it was the buſineſs of the ſecretaries, and initiated booksellers, to have them furniſhed with books of the moſt Anti-Chriſtian character.

One of the vileſt things, publiſhed on this occaſion, was, the "Edict for Religion," written in deriſion of ſome regulations, publiſhed by the king of Pruſſia, under that title. This was traced to Barth's ruhe. He was thereupon arreſted, his papers ſeized, and he impriſoned. This put a ſtop to the buſineſs of the Union; but Dr. Robiſon quotes perſons *in high office at Berlin*, as agreeing in opinion, that the aſſociation of writers, and other turbulent perſons in Germany, has been but very faintly hit by this blow, and is almoſt as active as ever.*

As Mr. Ebeling ſpeaks in the moſt contemptuous manner, of Dr. Robiſon's *perſons in high office at Berlin*, I beg leave to introduce here, the ſentiments of ſome of that court upon the ſubject, and in particular, thoſe of the king of Pruſſia, whom Mr. Ebeling mentions in the higheſt terms of reſpect, and ranks with the beſt of princes.

* Proofs, p. 221 to 245. Memoirs, Vol. IV. p. 195 to 204.

The Chevalier Von Hamelberg, a major in the king of Pruſſia's ſervice, lately tranſlated Dr. Robiſon's work into the German language, and preſented a copy of the work to his ſovereign, to which the king made the following return:

"*My dear Major Hamelberg,*

"The work which you have tranſlated and communicated to me, with your letter of March 3d, expoſes the pernicious tendency of all ſecret ſocieties in the cleareſt light, and is entitled to a conſiderable degree of merit with your countrymen. I, therefore, moſt willingly expreſs my warmeſt ſatisfaction, and moſt ſincere thanks, for the copy which has been tranſmitted to me, and I hereby announce my approbation of the work, as your affectionate king, FREDERICK WILLIAM."

CHARLOTTENBURG, *July* 25, 1800.

This was communicated to Dr. Robiſon, in a letter from major Hamelberg. This letter is ſo well calculated to throw light upon this ſubject, that I cannot refrain fron introducing the more intereſting parts of it.

"SIR,

"I have at laſt, after a long ſearch, ſucceeded in my endeavors to obtain your valuable work on the ſecret ſocieties, which was ſo thoroughly ſuppreſſed in *Germany*, that it was not poſſible to procure a copy of. As ſoon as I obtained it, I communicated it to ſome friends, as much diſtinguiſhed by their character as by their talents; who, being all convinced of its excellence, perſuaded me to tranſlate it into German. As the whole merit of the work is yours, ſir, I feel it to be my duty to ſend you the encloſed anſwer from the king my maſter. And ſhould you be of opinion that it will ſerve the good cauſe, you are at liberty to make any uſe of it which you may think proper. I think it neceſſary, ſir, to apprize you that I have added ſome notes, and ſome facts which have come within my knowledge, and which evidently prove (were any further proof required) *both the truth of your aſſertions, and the reality of the dangers* to which the ſovereigns, as well as the regular governments, are expoſed wherever theſe ſocieties are tolerated. I beg you will be convinced, ſir, of the diſtinguiſhed conſideration with which I have the honor to be, ſir, yours, &c.

VON HAMELBERG."

MINDEN, *(Weſtphalia) July* 27, 1800.

The preceding letters were communicated by Dr. Robiſon to the editors of the Anti-Jacobin Review, and from that copied in the New England Palladium, of May 29, 1801.

Theſe letters came attended with an anecdote, which, though not ſupported by equal vouchers, yet ſo perfectly accords with the practices of the German Union, and ſo ſatisfactorily accounts for the ſcarcity of Robiſon's work in Germany, as induces me to give it a place in the concluſion of this chapter.

"Goſchen, a bookſeller at Leipzig, had engaged a perſon to make a haſty tranſlation of Profeſſor Robiſon's book, and nearly a dozen ſheets had been printed, when an Engliſhman, who ſpoke German with all the purity and fluency of a native, came to his houſe, and telling him, that he had himſelf already tranſlated the work, and that it would appear within a week, perſuaded Goſchen to ſell him his edition, for a handſome price, which was immediately paid. By this means Goſchen's tranſlation was ſuppreſſed, and the other never appeared. The ſame thing, we have been aſſured, occurred at Berlin."

CHAP. X.

The FRENCH REVOLUTION.

IF the tendency of thoſe principles which we have ſeen originating in France, and communicated from thence to the German lodges, is not already apparent, we have a fair experiment before us, which fully diſcovers their nature. We have the fruits, to enable us to judge of the qualities of the tree. It has been obſerved, that the French lodges, already the nurſeries of every infidel and licentious ſentiment, had communicated to their German brethren thoſe doctrines, which the wicked ingenuity of Weiſhaupt had wrought up into that ſyſtematical proceſs of corruption, compriſed in Illuminiſm.

While theſe things were tranſacting in Germany, the ſame principles were ſpreading, gaining ſtrength, and tending to an exploſion in France. The French lodges had become ſchools, not for promoting revolutionary opinions merely, but for training men to that

hardineſs in iniquity, that familiarity with blood and ſlaughter, that eraſement of every natural affection, and ſentiment of tenderneſs, which prepare men to plunge the poignard into a brother's breaſt. How well theſe maſonic ſchools were adapted to prepare men for ſuch ſcenes as have been exhibited in France, may be perceived from the following ceremony uſed in the Grand Orient.

"A candidate for reception into one of the higheſt orders, after having heard many threatenings denounced againſt all who ſhould betray the ſecrets of the order, was conducted to a place where he ſaw the dead bodies of ſeveral who were ſaid to have ſuffered for their treachery. He then ſaw his own brother tied hand and foot, begging his mercy and interceſſion. He was informed that this perſon was about to ſuffer the puniſhment due for this offence, and that it was reſerved for him (the candidate) to be the inſtrument of this juſt vengeance, and that this gave him an opportunity of manifeſting that he was completely devoted to the order. It being obſerved that his countenance gave ſigns of inward horror (the perſon in bonds imploring his mercy all the while) he was told, that in order to ſpare his feelings, a bandage ſhould

be put over his eyes. A dagger was then put into his right hand, and being hoodwinked, his left hand was laid on the palpitating heart of the criminal, and he was then ordered to ſtrike. He inſtantly obeyed; and when the bandage was taken from his eyes, he ſaw that it was a lamb he had ſtabbed."*

Many of the French lodges needed not to be inſtructed in Weiſhaupt's theories, to qualify them for the higheſt degrees of Illuminiſm. The inſtructions of Voltaire had ſufficiently diſpoſeſſed them of what, in the language of modern philoſophy, is called *prejudice* and *ſuperſtition*, i. e. every ſentiment of religious or moral obligation; but a ſyſtem, and a regular ſubordination and correſpondence, were wanting to give theſe principles their full force.

In this ſtate of things, Mirabeau returned from Germany, highly illuminated; and, at his requeſt, two of the German Areopagites, viz. Bode, and Baron de Buſche, met him in France, in 1788, to form the French lodges into a duly organized body. Their buſineſs was eaſily tranſacted. Before the end of March, 1789, the whole of the Grand Orient, conſiſt-

* Robiſon's Proofs, p. 299.

ing of 266 lodges, had the ſecrets of Illumination communicated to them.* By the means of ſecret committees every part of this extenſive body was in a ſtate of cloſe connection and correſpondence; and it was in the power of the prime movers of this machine to direct the force of the whole to any point.†

It is not, however, to be underſtood that every member of this body entered into the views of the profound Illuminees. The Duke of Orleans himſelf, the Grand Maſter of theſe lodges, deceived by the conſpirators with the vain hope of aſcending the throne of France, was but the tool of their deſigns.

Under the direction of the German deputies, a club was formed at Verſailles, compoſed of the moſt profound adepts, called the *Breton Club.* This ſociety, by means of its committees in all the illuminated lodges, obtained a moſt powerful influence in the affairs of the nation. The members of this club, compoſed the leaders of a club, which afterwards met at the *Convent of Jacobins* in Paris, and from

* Robiſon's Proofs, p. 287, 303—307. Barruel's Memoirs, Vol. IV. p. 210—213.

† Ibid. p. 307; and Vol. II. p. 239.

that circumſtance, was denominated the *Jacobin Club*. The proceedings of the National Convention were entirely ſubject to the influence of this uſurping confederacy; and by their ſecret agents, and committees they inflamed the minds of the populace, and directed their blind rage at pleaſure. It was the atrocious meaſures of theſe banditti which gave to the French revolution its peculiarly horrid features, and has attached perpetual infamy to the term *Jacobin*.*

As a great variety of circumſtances, too many to be introduced into this work, and which cannot be abridged without weakening their force, are adduced by Barruel, in proof of the influence of this illuminated ſociety in

* It is really a cauſe of pain to the author, that he finds himſelf neceſſitated to introduce a term in a very odious ſenſe, which is uſed to diſtinguiſh the particular political opinions of ſome of his countrymen, whom, whatever names they may bear, he regards as friends to religion, to order, and good government; and he now gives notice that the term *Jacobin*, as here uſed, is to be conſidered as applied, not to thoſe who are innocently miſled, but to thoſe only who neither *fear God, nor regard man*.

Robiſon's Proofs, p. 311, 376. Barruel's Memoirs, Vol. IV. Chap. 11 and 12.

directing the revolution; I beg leave to adduce ſome evidence of this fact from another quarter.

That judicious and accurate obſerver, John Moore, M. D. was, at the period of which we are ſpeaking, occaſionally in Paris, and frequently attended at the national aſſembly, and at the Jacobin club, and though then ignorant of the ſyſtematical combination which guided the revolution, yet remarked, that "moſt queſtions of great importance are diſcuſſed in the Jacobin ſociety of Paris, before they are introduced into the national aſſembly; and the ſucceſs they are likely to have in the ſecond, may be generally known by that which they have in the firſt. Societies of the ſame name and nature are eſtabliſhed all over France, which hold a regular correſpondence with the parent ſociety at Paris, and by mutually communicating information and advice, act with wonderful efficacy on important occaſions."

He alſo quotes, with approbation, a letter from M. la Fayette, of June 16, 1792, who then perceived that he had been kept ignorant of the real views of ſome whom he had conſidered as the friends of a juſt and equal lib-

erty. His expreſſions are, "The Jacobin faction has produced all the diſorders; it is that ſociety which I loudly accuſe of it. Organized like a ſeparate empire, and blindly governed by ſome ambitious men, this ſociety forms a diſtinct corporation in the middle of the French nation, whoſe power it uſurps, and whoſe repreſentatives it ſubdues." This letter proved the ruin of the Marquis.*

The American Revolution doubtleſs haſtened the final cataſtrophe of affairs in France. The French officers and ſoldiers, by the new ideas which they had acquired in America, of liberty and the rights of man, were prepared to eſpouſe this cauſe in their own country. It is obvious, however, that the aim of the leaders in France was not to deſtroy the power which oppreſſed the nation, but to transfer that power into their own hands. Fayette and his companions became tools of their ambitious deſigns; and, when they had acted the parts aſſigned them, were ſacrificed. Nothing was further from the views of the French nation, at the beginning of the revolution, than what has taken place. The object held up to them was perpetually varying.

* Moore's Jour. Vol. I. p. 67—70. Boſton edi. 1794.

They were firſt illuminated, literally blind-folded and wheedled, till by bribes, by threatenings, and by having their paſſions inflamed by falſe repreſentations, they were prepared to follow their leaders.

How different were the circumſtances attending the American revolution? Here the object in view was clear and definite. The public will was one, and that will was faithfully executed. Accordingly, thoſe who firſt ſtood forth the defenders of their country's rights, acquired an influence, a reputation, and an intereſt in the public confidence, which ſurmounted all oppoſition, and which remained, unimpaired, during the whole revolution.

The cauſe of this diſſimilarity, in the two revolutions, is evident. In America, the ſtruggle was the reſult of a genuine ſpirit of freedom, ſeeking the protection of its rights, in equal laws; in France, it was the reſult of a faction, ſacrificing to its deteſtable views the moſt ſacred rights of man, and cruſhing all who oppoſed its ambitious deſigns. The friends of moderation, of juſtice, and a rational liberty, when they ceaſed to ſecond the views of the conſpirators were proſcribed,

and the illuminated chiefs, by means of the maſonic lodges, governed the nation.

Dr. Robiſon, on the authority of Mr. Lefranc, Preſident of the ſeminary of the Eudiſts at Caen, in Normandy, and of Mr. Latocnaye, an emigrant gentleman, repreſents France as a vaſt maſonic combination, directed by ſecret influence. In proof of this it is obſerved, "that all the irreligious and ſeditious doctrines of the day, and the enthuſiaſtic principles by which the public mind was, as it were, ſet on fire, were the ſubjects of perpetual harangues in the Maſon lodges; that the diſtribution of France into departments, diſtricts, circles, cantons, &c. is perfectly ſimilar, and with the ſame denominations, to a diſtribution which he had remarked in the correſpondence of the Grand Orient; that the Preſident's hat, in the national aſſembly, is copied from that of a Grand Maſter; that the ſcarf of a municipal officer is the ſame with that of a brother apprentice; that when the aſſembly celebrated the revolution in the cathedral, they accepted of the higheſt honors of Maſonry, by paſſing under an *arch of ſteel*, formed by the drawn ſwords of two ranks of brethren, and that the national aſſembly protected the

meetings of Free Maſons, while it peremptorily prohibited every other private meeting."*

It was a diſcovery of the horrid deſigns of theſe conductors of the French revolution, and not, as ſome pretend, a dereliction of the principles of liberty, which has alienated the virtuous part of our countrymen from their attachment to the cauſe of France. When it was announced in America, that millions of Frenchmen were ſtriving for freedom, who did not beſtow a benediction on their cauſe, and fervently pray for its ſucceſs? The triumphs of France were celebrated here with real joy, and her misfortunes were lamented as our own. Long did we ſtrive to palliate her crimes, and long did we invent excuſes for her enormities. But when at length the maſk fell off, and we ſaw in the boaſted friend of his country the diſguſting atheiſt, the factious leader, the man who could ſmile at carnage, and feaſt on havock and war, our feelings revolted; we could no longer receive as brethren, men who proved themſelves the enemies of religion, of order, of humanity.

* Robiſon's Proofs, p. 294—298.

The co-operation of the Illuminees of other nations, and their joint exertions to extend the revolution, prove that it was the work of that order; and that France was no leſs indebted to her ſecret agents than to her martial proweſs, for the unexampled ſucceſs of her arms.

At the commencement of the revolution, a manifeſto was ſent from the grand national lodge of Free Maſons, (ſo it is entitled) at Paris, ſigned by the Duke of Orleans, as Grand Maſter, addreſſed to the lodges in all the reſpectable cities of Europe, exhorting them to unite for the ſupport of the French revolution, and to kindle a ſpirit of revolution through all lands; ſome of theſe were addreſſed to thoſe, of whoſe aſſiſtance they were aſſured, and to ſuch were given earneſt exhortations to *eſtabliſh, in every quarter, ſecret ſchools of political education; and ſchools for the education of children, under the direction of well diſciplined maſters; and offers of pecuniary aſſiſtance for this purpoſe, and for the encouragement of writers in favor of the revolution, and for patriotic bookſellers, who ſuffer by their endeavors to ſuppreſs publications which have an oppoſite tendency.* All this is genuine Illuminiſm, and may help us to account for the myſterious ſcarcity of Dr. Robiſon's work in Germany.*

* See page 138.

Among many other foreign lodges, the grand national lodge at Paris, had the particular direction of a club, in the form of a masonic lodge, called *Propaganda*, which met weekly, and had its agents and emissaries in all parts of Europe.

These facts are collected from a Hamburg Journal, for 1790, and from a publication of Professor Hoffman, whom the Illuminees had long striven to gain to their interests, and who was employed by the more respectable Masons, to make public these machinations of the occult lodges. The result of his inquiries was, "that the Propaganda works in every corner to this hour, and its emissaries run about in all the four quarters of the globe, and are to be found in numbers in every city that is a seat of government."*

These invisible agents were by no means idle or unsuccessful. There is reason to believe that France was much indebted to them for their progress in Germany, Holland, Italy, and other parts. The proofs brought in support of these facts are too much involved with circumstances to find a place here.

* Robison's Proofs, p. 315—319. Barruel's Memoirs, Vol. IV. p. 283, 306.

One curious inſtance, however, related in a book called Paragraphen; in another performance, with the title of Cri de la Raiſon; and in a third, called Les Maſques arrachées, muſt not be omitted. The inſtance referred to, is the following.

Cuſtine was accuſed before the revolutionary tribunal of treachery, by Zimmerman, for refuſing the offer of Manheim, when he himſelf engaged to deliver it into his hands. Cuſtine's anſwer is remarkable. "Hardly," ſaid he, "had I ſet my foot in Germany, when this man, and all the fools of his country, beſieged me, and would have delivered up to me their towns and villages. What occaſion had I to do any thing to Manheim, when the prince was neutral?"*

Theſe ſecret agents of Illuminiſm, appear to have had another object attached to their miſſion, viz. the removal of thoſe who ſtood much in the way of the revolution. When it was underſtood that Guſtavus III, king of Sweden, was to command the confederate armies, Ankerſtroem, by the expeditious proceſs

* Robiſon's Proofs, p. 311—313. Barruel's Memoirs, V. IV. Chap. 13.

of aſſaſſination, relieved the Jacobins from their fears, and in recompence they honor him with a ſtatue.*

When the expected union of the emperor of Germany and the king of Pruſſia, alarmed the Jacobins, the following *comfortable* reflections were annexed to the account in a Straſburgh Journal,' No. 53. "*In thoſe countries, where the fate of ſeveral millions of men, hangs on a bit of paſte, or on the rupture of a little vein, one can calculate on nothing. A ſingle indigeſtion, or a drop of blood forced from its proper veſſels, will be ſufficient to diſſolve this brilliant union.*" This comment on the expected union was dated from Vienna, the 26th of February, 1792. Leopold died (poiſoned) on the 1ſt of March following.†

On the ſucceeding Auguſt, it was motioned in the national aſſembly, "To levy a body of twelve hundred patriotic volunteers, by a penſion of two thouſand livers yearly, with a reverſion to their children to the third generation; whoſe buſineſs it ſhould be to aſſaſſin-

* Barruel's Memoirs, Vol. I. p. 123. † Ibid. Vol. IV. p. 308. Travels of two Frenchmen in the North, Vol. V. Chap. 12.

ate the generals and princes who commanded the armies which attacked France. An apprehenſion of repriſals prevented the adoption of the propoſal." Mr. Moore in his account of this buſineſs, adds this circumſtance, "That though it did not paſs in the aſſembly, it was by them ſent to the commiſſion extraordinaire."*

The fate of the emperor taught his young ſucceſſor more caution. His firſt care was to diſmiſs all the Italian cooks, that he might not become a victim to what was called the *Naples broth*.† The Illuminee, who believes all means lawful for the attainment of a good end, can feel no remorſe for ſuch deeds of darkneſs; but, for the honor of modern times, it is deſirable that our hiſtory ſhould not be ſtained with many ſimilar facts.

* Moore's Journal, Boſton edit. 1794. Vol. I. p. 128—131.

† Barruel's Memoirs, Vol. IV. p. 308. Robiſon's Proofs, p. 311.

CHAP. XI.

A Summary View of Illuminiſm.

THESE are the leading features of that ſyſtem of deception in which we ſee the enemies of religion quitting the open field of argument, in which they have ſo often been defeated, and flying to the arts of ſophiſtry, corruption, and concealment. But it is not from a curſory glance that we can acquire a juſt idea of the depths of that wicked ſubtlety compriſed in Illuminiſm. Let us take a view of this deſtructive engine in a more compact operation.

Imagine an illuminated Inſinuator attacking a youth of talents and principle, in whom the moral ſenſe of right and wrong is yet vigorous; for it is for the ſeduction of ſuch, more particularly, that the artful proceſs of Illumination is deſigned. From this Inſinuator he hears, as by accident, however, that theſe are ſchools of wiſdom, ſeats of ſcience, in

which the *wiſe* and *good* are uniting for the important end of ſecretly ruling mankind, and thus delivering them from thoſe calamities, for which all other means are found to be ineffectual. If, by ſuch ſuggeſtions, he is led to expreſs a deſire to become a member of this ſociety, the Inſinuator promiſes his utmoſt aſſiſtance; but he is told, that this is the reward only of long approved merit.

To excite his curioſity, it is intimated, that there exiſt doctrines ſolely tranſmitted by ſecret traditions, becauſe they are above the comprehenſion of common minds; and letters, filled with myſterious characters, are, as it were incautiouſly, expoſed to his view. To increaſe his ardor to become a member, the Inſinuator expatiates frequently on the ſupreme pleaſure of ſecretly reigning; and remarks, that it is eaſy for one man of parts to lead thouſands, if he but knew his own advantages. That he may be led to conſider the intereſts of the order as his own, he is told of its readineſs and power to protect him, and ſecure his ſucceſs in all the purſuits of life. Queſtions of the moſt enſnaring nature are propoſed to diſcover his ſentiments, and books, ſecretly conveying the poiſon of infidelity, are made uſe of to corrupt them. If he diſcovers

a weak part, it is noted for a point of attack. If he expreſſes a doubt reſpecting any of the important principles of religion and morality, he is ſure of being applauded for his ſtrength of mind in riſing above the prejudices of education, which he is often told, are the ſources of all our errors. He is placed in ſituations where he hears the moſt artful ſophiſtry uſed to prove, that patriotiſm and private affections are narrow minded prejudices; that the bonds of marriage and parental authority are encroachments on the natural rights of man; that ſuicide is lawful; that ſenſual pleaſures correſpond with the law of nature, and that it is proper to employ, for a good purpoſe, thoſe means which wicked men uſe for evil purpoſes.

While every art is thus employed to undermine the principles of morality and religion, his fears are lulled by conſtant declamations on the excellence of virtue, and the highly honorable, and moſt uſeful and benevolent intentions of the ſuperiors of the order. It is one of the prime arts of Illuminiſm to extol the name of virtue, in general, and at the ſame time, to ſap its foundation in every particular. The object is continually varying, and the mind, led by new invented ſyſtems and

explanations, in a thouſand different directions, is, at length, totally bewildered, and all clear diſtinction between truth and error is loſt. How can the unwary youth eſcape theſe ſnares ſo artfully ſpread, and ſufficient, indeed, "*if it were poſſible, to deceive the very elect?*"

And what could have been the deſign of this ſubtle proceſs of deception, of all theſe ſtudied phraſes, and nicely adjuſted degrees? Were they deſigned merely to diſcover the ingenuity of the contriver? Or, did he who contrived them, in fact, contemplate ſome great revolution, which rendered the introduction of all this machinery neceſſary? The latter is not denied by thoſe who moſt zealouſly advocate the innocence of Illuminiſm. They were intended, they acknowledge, to demoliſh the ſtrong holds of ſuperſtition and deſpotiſm. But when the mind is diſpoſſeſſed of all that theſe terms imply, in the language of Illuminiſm, what remains? What religious principle, moral ſentiment, or ſocial affection, can exiſt in that heart which has been the ſubject of this truly diabolical renovation?

Were this queſtion propoſed to an Illuminee, his anſwer doubtleſs would be, What can exiſt? The nobleſt of all affections, the

ſum of all virtue, *Coſmopolitiſm.* Far from diſcarding virtue, we only are her true worſhippers, who erect her temple, not on the narrow foundation of private affection, but on the broad baſis of univerſal love.

As this term compriſes every thing of duty and moral obligation to which the Illuminee makes any pretenſions, it becomes neceſſary, in order to our forming a judgment of that ſyſtem, that this boaſted virtue ſhould paſs a more particular examination.

A Coſmopolite, then, is a citizen of the world, or one who has baniſhed from his breaſt all partial private affections. One who loves his country, his family, his friends, and benefactors, only as they are parts of the whole, and can ſacrifice them without remorſe, whenever he conceives it will be promotive of the general good. The adoption of this nominal, but fictitious virtue, for ſuch it is when oppoſed to private duties, is an inſtance of art not exceeded by any of the ſubtleties of Illuminiſm. Its plauſibility renders it a convenient maſk for men, deſtitute of real good, who wiſh to be thought poſſeſſed of the moſt exalted virtue. It is a garment ſuited to all the forms which theſe modern Proteuſes can wiſh

to aſſume. It is a term replete with fallacy and deception, and is made to mean nothing, or any thing, as the illuminated poſſeſſor pleaſes.

A principle of univerſal benevolence, or good will to being in general, doubtleſs enters into the compoſition; and, indeed, forms the foundation of all right ſocial affections. He who loves his friend merely from this conſideration, that he is his friend, has no love to him as a fellow creature, and therefore, is deſtitute of right ſocial affections.* But how is this principle of univerſal benevolence to be expreſſed? In the ſame manner as the ſoldier

* A late European writer on this ſubject obſerves, that "Extended benevolence is the laſt and moſt perfect *fruit* of the private affections:" but if the tree be deſtroyed the fruit certainly muſt fail. And thus, according to this theory, if all private relations, and therewith private affections are deſtroyed, extended, or univerſal benevolence cannot exiſt, unleſs there can be fruit without a tree, or an effect without a cauſe. See Hall's Sermon on Infidelity, page 39.

My diſapprobation of this ſentiment, in which I have taken the liberty to diſſent from this juſtly celebrated writer, gives me an opportunity, which I gladly embrace, to recommend this moſt excellent performance, as meriting at all times, and at the preſent in particular, the attention of mankind.

expreſſes his attachment to the cauſe in which he is engaged, and to the army of which he is a member; by firmly maintaining his poſt, and faithfully executing the orders of his commander. To promote the general intereſts of mankind is to diſcharge the duties of our reſpective ſtations; extending occaſional aid, as opportunity offers, to our fellow creatures in diſtreſs. On the contrary, he who neglects the duties of his private ſphere, ſerves the public as the ſoldier does his cauſe, who forſakes his poſt, and wanders through the ranks creating diſorder and confuſion.

Such is the modern Coſmopolite. Having effectually eradicated all thoſe narrow minded prejudices which lead other men to be grateful to their friends, to provide for their families, and to ſerve their country, his taſk of ſocial duty is at an end, unleſs he fancies that he is bound to labor for the general good, by forming theories, projecting revolutions, or removing the prejudices of mankind. The things laſt mentioned, become his duty, on his ſyſtem, whenever he is pleaſed to fancy that they will be promotive of the general good; which juſtifies the aſſertion, that Coſmopolitiſm ſignifies nothing, or any thing, as the poſſeſſor pleaſes.

The Coſmopolite, ſcorning the narrow ſphere of private duties which Providence has appointed him, aſcends the throne of the Supreme Ruler, and upon the great ſcale of univerſal being, judges for himſelf, what part belongs to him on the theatre of life.

On this ground we find Weiſhaupt juſtifying his attempt to procure an abortion. He confidently pleads, that what he did in that affair, was no more than what he ought to have done to ſecure his character, and ſeems to claim no ſmall degree of praiſe for doing ſo much to preſerve the order, of which he was the founder, and which would have ſuffered extremely by his loſs of reputation. The ſame principle, in his view, would juſtify his adepts, in plundering maſonic funds, eccleſiaſtical revenues, and books and writings from libraries. It was lawful, for the ſame reaſon, to deſtroy the reputation of ſuch as were oppoſed to his order, and to make uſe of pious frauds to overcome men's prejudices againſt the doctrines of Illuminiſm. Such practices, which mankind have been accuſtomed to reprobate, were deeds of virtue in Weiſhaupt's view, when done to promote the intereſts of an inſtitution calculated for the advancement of human happineſs.

France reaſoned in the ſame manner. Having eſtabliſhed this principle, that her revolution included whatever could exalt, refine, or bleſs mankind, in the fulneſs of her Coſmopolitiſm, ſhe ſwore eternal enmity to kings; ſent forth her emiſſaries to promote in other nations, inſurrections againſt government; proffered protection and aſſiſtance to all promoters of revolutions, and even forced conſtitutions, framed in Paris, on thoſe who neither deſired, or would have received them but under the terrors of the bayonet. Theſe benevolent plans have, indeed, been productive of the moſt cruel exactions, robberies, aſſaſſinations, violations of treaties, and indeſcribable ſcenes of miſery; but it is a narrow minded prejudice, the French Philoſopher will tell you, to compare theſe partial evils with the bleſſings of a revolution. This, gentle reader, is *Coſmopolitiſm.*

It is happy that theſe Coſmopolites cannot communicate their principles to the brutal race, leſt they, leaving their proper charge to periſh, ſhould beſtow their care where it is not needed. No; the great Author of nature, by indelible inſtinct, has taught them the ſame leſſon of wiſdom which he has addreſſed to our underſtandings, "*Let every one provide for*

his own houſe." It is happier ſtill that they have not been able to tranſmit their univerſal benevolence to other worlds, and to perſuade the great luminary of our ſyſtem to wander from his orbit, leaving us to froſt and darkneſs, to revolutionize other ſyſtems. No; every creature, which has not rebelled againſt the firſt great law of order, promotes the general good, by abiding in its preſcribed ſphere of action. Wherever this law is tranſgreſſed ruin and miſery will be the conſequence.

This is the evidence on which we are to form our judgment of the nature and tendency of Illuminiſm; and what do we ſee, but a deſtructive combination againſt the moſt precious intereſts of mankind? It appears, that the real nature and tendency of Illuminiſm is to be found, by preciſely reverſing its oſtenſible aim, and the pretended object of its advocates.

By univerſal citizenſhip and diſintereſted love, the Illuminee intends the deſtruction of all whom he cannot render the dupes of his deſigns. Morality, with him, means the unbounded indulgence of every corrupt bias of human nature, only preſerving ſuch an exte-

rior as ſhall better enable him to impoſe on mankind. The glorious emancipation from ſlavery, to which he invites men, conſiſts in the blind ſubjection of all their actions to the unknown ſuperiors of the order. His humanity is the extinction of every tie of nature, of every ſocial affection; even marriage is, in the view of the Illuminee, an unſufferable monopoly, and every check to a brutal indulgence of the ſexual affections, a ſpecies of tyranny. His philoſophy conſiſts of theories contradicted by univerſal experience. His religion is atheiſm dreſſed to the taſte of the ſcrupulous conſcience. His uſeful and important diſcoveries, are new means of aſſaſſination, abortion, and peculation. His Creator is chance; and his future glorious hope, everlaſting ſleep.

The original ſource of Illuminiſm, and the principle which, in a greater or leſs degree, influences all who are actuated by its genuine ſpirit, doubtleſs, is an innate enmity to Chriſtianity, and a deſire to be free from the checks which its holy doctrines oppoſe to the corruptions of the heart.

Motives different from this have, however, united their operation in extending this com-

bination, eſpecially in its hoſtility to ſocial order, and an energetic government. Men who wiſh to poſſeſs property for which they have not labored, and men of property who want power, theſe, and men who never enjoy themſelves but in a ſtorm, and whoſe revolutionary minds could not reſt even in the calm of Paradiſe; all of this deſcription, find their ſeveral ends promoted by diſturbing the peace of ſociety, removing the ancient land-marks, overturning uſeful eſtabliſhments, and breaking down the barriers which have ſecured the rights and property of mankind.

For effecting theſe deſigns, Illuminiſm furniſhes a moſt artful and ſyſtematic proceſs. It ſupplies the want of power, by ſubtle inſinuations. It teaches to bind men with inviſible bands; to govern them by their prejudices and paſſions, and to delude them by a falſe light, perpetually varying the object of purſuit, until the mind is loſt in endleſs wanderings, and deprived of every permanent principle of action.

Another obſervable trait in the character of theſe deceivers is, their pretended attachment to the cauſe they ſecretly endeavor to under-

mine. Judging from their declarations, they appear the firm friends of government and religion, at the ſame time that they are plying every ſecret art to effect their deſtruction. Theſe "pious frauds muſt indeed be explained away," but this is eaſily done among thoſe to whom they have communicated the ſpirit of the order.

CHAP. XII.

OBJECTIONS CONSIDERED.

I AM ſenſible that great efforts have been made, both in Europe and America, to convince mankind of the harmleſs nature of Illuminiſm, and that its operation, whatever its tendency was, has long ſince ceaſed. But the wonderful zeal and bitterneſs, which have been exhibited on this ſubject, inſtead of abating, juſtly increaſe ſuſpicion. If my neighbor fancies himſelf beſet with ghoſts and hobgoblins, I may well pity him, and endeavor to remove the painful illuſion; but is there any cauſe for bitter reſentment? Shall I be at the pains of inventing, and circulating falſehoods to convince mankind that my neighbor's fears are imaginary? That falſehoods of the groſſeſt nature have been moſt induſtriouſly propagated, and vengeance of the moſt horrid kind denounced againſt thoſe who have expreſſed their apprehenſions of the deſtructive effects of Illuminiſm, are facts. But why is it thus,

if Illuminiſm is that ſilly, harmleſs tale which by ſome it is repreſented to be? Or why was not Robiſon's work to be found in Germany? This is not the way to remove jealouſies. Where there is ſuch a fluttering and outcry, we naturally conclude that ſome are deeply wounded.

The peculiar inviſibility of this order muſt greatly invalidate the moſt poſitive declarations in its favor, however honeſtly intended. Admitting that Mr. Ebeling, in particular, is, as he aſſerts, neither an Illuminee nor a Maſon, and that his declarations on this ſubject are the reſult of conviction, muſt this be admitted as concluſive evidence? A ſimilar declaration has been made by many, in the uprightneſs of their hearts, who have been admitted even to the threſhold of the myſteries; for they have all along had the moſt poſitive aſſurances, that the object of the order was the advancement of civil and religious liberty, in their moſt perfect degrees.

Did thoſe adepts, who retained their reſpect for the ſcriptures, believe that they were ſupporting a ſyſtem of Spinoziſm? or did initiated princes believe that they were protecting

an order which was aiming to reduce them to the rank of plebeians? Yet perſons of each of the above deſcriptions gave their warm ſupport to this Anti-Chriſtian, diſorganizing confederacy. Is then the judgment of profeſſor Ebeling to be deemed infallible?

From the peculiar nature of the ſubject, it is obvious, that witneſſes of the higheſt credibility in other matters, cannot be depended on in this; here is ſo much colluſion, art, and ſtudied concealment, that nothing but ſtubborn facts, their own writings, and ſecret, confidential communications, can be reaſonably admitted to be of weight in determining the views of this order.

If Mr. Ebeling's proximity to the ſcene of action, afforded him ſome ſpecial advantages for eſtimating circumſtantial evidence, is he not likewiſe expoſed, from this ſituation, to ſome peculiar diſadvantages? Doubtleſs he had frequent, and moſt poſitive aſſurances from many worthy and good men, men as deſerving the character, at leaſt, as Weiſhaupt, of whom he ſpeaks ſo reſpectfully, that Illuminiſm was perfectly harmleſs, and even highly beneficial to mankind. Is it not very poſſible that ſuch declarations, made with that ſubtle

ſophiſtry, and plauſibility in which Illuminiſm ſo much abounds, ſhould bias the judgment of the charitable profeſſor? Then, in proportion to his nearneſs to the ſuggeſted, but undiſcovered, danger, he would naturally become confident that it did not exiſt. It certainly adds importance to theſe obſervations, that others, who had at leaſt equal advantages with Mr. Ebeling to judge of the real views of theſe conſpirators, yet differed much from him in opinion.

But can theſe things be real? Can human nature be ſo debaſed, ſo loſt to every principle, not of religion only, but of ſocial virtue? Or could any perſon, capable of inventing ſuch a ſyſtem, imagine that it was practicable, and that any conſiderable number of mankind would ſubmit to ſuch abominable impoſitions? Theſe reflections, I confeſs, are, to this moment, preſſing on my mind, and raiſe a momentary doubt, which nothing but the moſt clear and indubitable evidence can remove. But this doubt, we find upon reflection, ariſes more from the novelty of the ſubject, than from any thing in it that is really incredible. Is not all wickedneſs, madneſs and folly? Is not the want of opportunity and abilities, the real cauſe why mankind do not exhibit more frequent inſtances of miſchievous madneſs? Does the

hiſtory of paſt ages leave us room to wonder at any act of extravagance, which is credibly atteſted, becauſe it is in the higheſt degree unreaſonable, and deſtructive, both to the perpetrator and his fellow creatures? If revelation has not ſufficiently taught us *what is in man*, the French revolution may ſurely convince us, that there is no ſpecies or degree of wickedneſs, within the compaſs of human ability, which is beyond the corruption of the human heart. Every impious, immoral, cruel, and diſorganizing ſentiment, ever taught in the ſchool of Spartacus, has been exemplified in late tranſactions which have taken place in Europe.

It is not, indeed, to be ſuppoſed that all the proceedings of the ſociety were minutely conformable to the adopted ſyſtem: we know they were not. The machine was too unwieldy to be applied in all caſes. The heads of the order reſerved a right of deviating according to their judgment of circumſtances. Some needed not Weiſhaupt's proceſs of ſeduction, to prepare them for the higheſt myſteries of Illuminiſm. A complete ſyſtem may be uſeful as a general directory, even when it is not brought into univerſal operation. In this inſtance the vanity of the author, doubtleſs excited him to render his work perfect, and

connected in all its parts. The objection which ſome make to the exiſtence of Illuminiſm, that it is too complicated and cumberſome ever to attain the object aſcribed to the projector, cannot be important.

While the Illuminees complain of great ſeverity in the proceedings of the government againſt their order, others, judging of the degree of the crime by the puniſhment, conclude, from the lightneſs of the latter, that the former could not be equal to what has been repreſented. Deprivation of office, impriſonment, and ſome inſtances of baniſhment, appear indeed to have been puniſhments inadequate to ſuch attrocious conſpiracies. Weiſhaupt himſelf expected nothing ſhort of the gallows in caſe of his detection. That his expectations were not realized, was, doubtleſs, owing in part, to the ſecret influence of Illuminiſm over the meaſures of government; and ſtill more, to the many reſpectable characters found to be partially involved, which rendered it expedient that the ſubject ſhould be treated with all poſſible lenity.

In addition to this, it is to be obſerved, that the weakneſs and inferiority of many of the German principalities, reduce them to the

neceſſity of accommodating the meaſures of government to particular circumſtances. On the authority of private letters from Germany, Barruel relates, That the Duke of Brunſwick, in particular, juſtified his not proceeding to extremities with the Illuminees in his ſtates, by ſaying, "Suppoſing I ſhould ſend them away, they would only go elſewhere and calumniate me;" adding, "a league ought to be entered into by the German princes, to ſuffer them in no part of the Empire."*

* Barruel's Memoirs, Vol. IV. p. 317.

CHAP. XIII.

Collateral Proofs, and General Obſervations, in relation to Europe.

THE evidence, and authentic documents, which have been exhibited, it is conceived are ſuch, as can leave no doubt of the exiſtence and active operation of Illuminiſm from 1776, until theſe works of darkneſs were brought to light, and their promoters compelled to change their mode of procedure. Moſt of the late European writers, where propriety would permit, allude to it as an indubitable fact. It is not, indeed, denied even by thoſe who ſeem moſt diſpoſed to quiet our apprehenſions on this ſubject: their efforts are directed to prove, either that its operation is now at an end, or, that it never was deſigned to produce, nor was indeed capable of producing, the evils aſcribed to it. Whether the ſubverſion of ſuperſtition and deſpotiſm was the whole aim of theſe plotting geniuſes, their writings and conduct will enable us to judge.

The ſtatements and obſervations in this chapter are principally deſigned to ſhew, that the contagious poiſon is ſtill ſpreading and infecting ſociety, threatening the deſtruction of every thing important to mankind, and therefore, that the hiſtory of this ſect is a ſubject highly intereſting.

Admitting that the order of the Illuminees is now extinct, their ſyſtems and doctrines remain; the books by which they communicated their poiſon are in circulation; the arts by which they inveigled and corrupted the minds of men are not forgotten, and the former members of this ſociety ſtill poſſeſs the ſkill, the wicked ſubtlety, to which the care of Weiſhaupt formed his adepts. To prove that ſuch deſtructive arts have exiſted, is virtually to prove that they ſtill exiſt; that is, that the care and caution of the wiſe and good ought to be the ſame, as if they were aſſured of their preſent exiſtence and actual operation. Can it be a doubt whether wicked men will uſe the moſt effectual weapons in their power? Whether they will adopt thoſe means which they judge beſt calculated to promote their purpoſes? It belongs to the art of fortification to provide againſt every poſſible mode of attack. The invention of artillery

pointed out the neceſſity of new means of defence, and it became the engineer to conſtruct works, which would repel their deſtructive violence. The legiſlator, the inſtructor of youth, the moraliſt, the defender of chriſtianity, have new arts to encounter, new modes of attack and inſtruments of miſchief to guard againſt; how neceſſary, then, that they ſhould become acquainted with the weapons of their enemies, and of their new modes of attack?

Although the diſſolution of this combination has been confidently aſſerted, the evidence of the fact does not appear. The interruption it has received from detection, would naturally produce an increaſe of caution; but can it be ſuppoſed to effect any change in the wiſhes or deſigns of the conſpirators? Is the thing in itſelf probable? The proof adduced is merely of the negative kind, and much of this is contradicted by plain facts.

In 1794, it was announced to the public, that from 1790, "every concern of the Illuminees had ceaſed." But in addition to what has been already related of a contrary aſpect, many circumſtances contradict this aſſertion.

In 1791, a ſpark of Illuminiſm caught in Ireland, and ſpread with aſtoniſhing rapidity, threatening a univerſal conflagration. The conſpirators there aſſumed the denomination of United Iriſhmen.* This extenſive combination was concealed under forms very ſimilar to thoſe of Maſonry, and the whole was methodized upon the graduated ſcale of Illuminiſm.

The ſubordinate ſocieties conſiſted of thirty members, and were under the direction of a Baronial committee, compoſed of a delegate

* See the report of the Committee of Secrecy, preſented to the Iriſh Houſe of Commons, July, 1797, with the papers and teſtimonies upon which ſaid report was founded: 2d. edit. London, 1798, for John Stockdale; and the Speech of the Lord Chancellor, Feb. 19, 1798, reprinted for J. Stockdale.

What is here introduced in relation to Ireland, is not deſigned to intimate that the people of that country did not need a redreſs of grievances. It is noticed merely as an evidence of the exiſtence of Illuminiſm. It originated from foreign influence. The ſyſtem adopted was perfectly in the ſtyle of the new order. The paſſions of the people were inflamed, and their judgments blinded by miſrepreſentations. They were deceived as to the real object of their leaders. By the ſame means inſurrections may be excited under any government where the people are in a ſimilar ſtate of vice and ignorance.

from each ſociety within the Barony. The Baronial committees in each county, in like manner elected delegates, who formed a county committee. Delegates from each county committee, formed, in like manner, a provincial committee for the government and direction of the ſeveral county committees, in each of the four provinces; and theſe provincial directories appointed the general executive, whoſe reſidence was in the metropolis.

The ſecretaries of each of theſe committees, were to be taken from an higher committee, and by them the whole correſpondence was maintained, and the orders of the executive tranſmitted through the different degrees. Theſe orders, for the greater ſecurity, were, if poſſible, to be communicated verbally, or otherwiſe, to be immediately deſtroyed.

One object of the union ſpecified in the conſtitution was, that of communicating with ſimilar ſocieties in other parts, and particularly with the Jacobin club at Paris. In addition to the uſual oaths of ſecrecy, ſubmiſſion, &c. every member was ſolemnly ſworn never to give evidence againſt a brother, in any court of juſtice, *whatever might be his crime.*

Another requiſite oath was *fidelity to the French republic.**

In April, 1796, the outline of a treaty with France was drawn up by the general committee of the union, and tranſmitted to the French directory, in conſequence of which a French force made its appearance at Bantry Bay, on the 24th of December, but by a miſtake between the parties, with reſpect to the time agreed upon for the invaſion, the Inſurgents were not prepared to co-operate, and the expedition failed. The accounts detailed in the reports of the ſeveral committees, repreſent the numbers of this aſſociation to be vaſtly numerous. It is particularly ſtated, that 150,000 were organized and enrolled in the province of Ulſter.†

Similar ſocieties, in cloſe union and correſpondence with this, were formed in England, and Scotland, under different names, but purſuing the ſame object.

A ſtatement, ſtill more intereſting to Americans, is found in the report of a provincial

* Chancellor's Speech, p. 32—Iriſh report, Appendix, No. 4.

† Appendix, No. 31.

meeting, dated Randolstown, August 14, 1797, from which it appears, that a number of societies were formed in *North America*, from which, in the last eight days, *two hundred and eleven dollars* had been received.*

The ostensible object of this union, was a parliamentary reform; but the correspondence with the directory, and the testimony of several witnesses, afford abundant proof, that this was held up merely to blind the people, and that the real object of the *chiefs* was, a revolution, of which the French revolution was to be the model.

Barruel relates several instances in which the adepts were found fomenting conspiracies against the government, both in Austria and Prussia, long after the cessation of all the operations of Illuminism were announced to the public. These attempts were truly formidable, and were rendered abortive, only by those strange accidental occurrences, by which a governing Providence disappoints the devices of the crafty. One instance is worthy of notice, as a curiosity. Mehalovich, formerly

* Appendix, No. 14.

a capuchin, was a principal in a conſpiracy in Germany. While he was out one day, a domeſtic, playing with one of his fellow ſervants, for the ſake of humor, put on the capuchin habit, which his maſter had preſerved among his clothes, when his maſter unexpectedly returned. The ſervant, in order to prevent being diſcovered with the habit, hid himſelf under the bed. Mehalovich, with two other conſpirators, entered the room; and thinking themſelves ſecure, they converſed, unreſervedly, upon the conſpiracy, which was to break out in three days. Mehalovich took five hundred thouſand florins, which were hidden in a harpſichord, and gave them to one of the conſpirators for the execution of the plan. After they left the room, the ſervant went immediately and diſcovered the whole plot to the miniſters of ſtate. In the reſult, Mehalovich, with eight accomplices, was executed, and many others were condemned to exile, or to perpetual impriſonment.

This conſpiracy exhibits a remarkable inſtance of the means by which modern revolutions have been effected. The party, deſirous of a new order of things, through their influence at court, found means of forming a garriſon in Vienna, of ſubſtantial and honeſt

citizens, little accuſtomed to bear arms. Theſe new raiſed corps, they treated with the greateſt ſeverity, under the pretence, that what they did was by the order of the emperor; hoping by this to render the government obnoxious to them.*

Habitually viewing Europeans as deprived of the rights of men, and groaning under oppreſſion, our attention has been naturally diverted from conſidering the real character of modern revolutioniſts, and the tendency of their meaſures and principles. From the happy ſucceſs of their own revolution, Americans, in particular, have incautiouſly indulged the idea, that a revolution muſt meliorate ſociety; that nothing more is neceſſary to render men free, proſperous, and happy, than to overturn ancient eſtabliſhments. Even under the adminiſtrations of WASHINGTON and ADAMS, theſe children of change, fancied a revolution neceſſary to preſerve our liberties. But what has been exhibited in Europe, may teach us that it is time to pauſe, and conſider conſequences.

Would the deluded people of Ireland probably have improved their ſituation by overturn-

* Barruel's Memoirs, Vol. IV. p. 311, 312.

ing their own government, and throwing themſelves into the arms of France? What recompence has France herſelf found for her ſlaughtered millions, her exhauſted treaſuries, and the ſcenes of indeſcribable diſtreſs which have attended her revolution? Can a people enjoy, or preſerve the bleſſings of temperate liberty, until they are enlightened and virtuous? Will unprincipled, ambitious men exert the influence they gain over mankind, to make them free or happy? Have none but tyrants reaſon to dread this new, revolutionizing ſpirit? Was not Swiſſerland free? Were the magiſtrates of Geneva deſpots? In fine, is that revolutionary power, which conſiſts in blinding its agents, and inflaming the bad paſſions of a nation by falſe repreſentations, deſirable in any government?

If oppoſition to conſtituted authorities, and a pretended zeal for the rights of men, are proofs of patriotiſm and benevolence, the preſent may well be called *the golden age;* but we have been ſufficiently entertained with vague declamations, it is time to attend to facts and experience.

It is obvious that ſociety cannot ſubſiſt, unleſs thoſe are governed who will not govern themſelves. Were all the members of a com-

munity invariably diſpoſed to practice right-eouſneſs, to ſuch a community, a government of reſtraint would be unneceſſary. On the contrary, a ſociety compoſed of men of an oppoſite character, need the ſtrong hand of power to preſerve the public tranquillity. Such a government tends indeed to abuſe, and perhaps there may not be an inſtance, where this rigorous exerciſe of authority is maintained, with a perfect regard to juſtice and the rights of the ſubject. It is to be regretted that men, inveſted with power, are ſo little diſpoſed to approve themſelves the fathers and benefactors of their ſubjects. But is it therefore deſirable, in the preſent ſtate of mankind, that every government ſhould be revolutionized into a republic? Is the modern, faſhionable oath, of "hatred to all kings," dictated by an enlightened and chriſtian benevolence? That man might as reaſonably lay claim to benevolence, who ſhould looſe the hands of a mad-man, and ſet him at liberty to deſtroy his family and himſelf. Until a people are enlightened and virtuous, republican freedom will degenerate into licentiouſneſs, and afford an opportunity to the factious and ambitious, by enflaming the paſſions of men, to erect a tyranny more to be dreaded than that of the moſt arbitrary deſpot on earth.

No nation in modern Europe has ſuffered more from an unlimited monarchy than France; but, ſeparate from all the miſchiefs which her mad politics have produced to other parts of the world, there certainly has been no equal period under her moſt deſpotic kings, productive of evils, to be compared with thoſe which have attended the late revolution; and theſe evils muſt probably have continued, if general BONAPARTE had not fortunately acquired ſuch unlimited control over the nation, as has reſtored order and peace.

It is futile to attempt to avoid the concluſion, which this fact affords, by obſerving, that theſe evils are to be imputed, not to the people of France, but to factious leaders, who have made them the dupes of their ambitious views; for it is the wretched ignorance, and depravity of a people which make them dupes of ſuch leaders. How groſs muſt be the ignorance of a people who can believe, that ſuch men as Danton, Marat, and Robeſpierre, are friends to real liberty, and the rights of man? A vitiated ſociety will always have ſuch leaders. We may ſafely eſtimate the character of a people, by that of the perſons in whom they place confidence. This con-

ſideration alone, proves, that virtue and information are neceſſary to the ſupport of a free government. Where theſe are wanting, perſons of the above deſcription will never fail, by the cry of tyranny, and a pretended zeal for equal rights, to increaſe the jealouſy of a people againſt rulers of their own choice; to withdraw from them the neceſſary confidence, and to transfer that confidence, moſt improperly indeed, to themſelves. To this evil, republican governments, from the lenity and indulgence which enters into their conſtitution, have always been peculiarly expoſed; but the danger is greatly augmented ſince the arts of deception have been wrought into a ſyſtem, and the active *Propaganda* of Illuminiſm has been laboring to undermine every government within the reach of its influence. From this cauſe, every conſiderable republic in Europe has undergone a revolution; and the preſervation of governments of a more rigorous form, is owing to their greater energy in repelling the invading enemy.

The American revolution took place under the happieſt omens. It did not originate from the blinding influence of deſigning men; it was not excited by the ambitious deſire of rendering America miſtreſs of the world;

but it owed its riſe and progreſs to a juſt ſenſe, in the Americans, of the rights of men, of what was due to themſelves, and to poſterity, and a wiſe, patriotic, and virtuous determination to reſiſt the firſt encroachments of arbitrary power. Simplicity of manners, habits of economy, induſtry, and moderation, together with ample means of information, of moral and religious inſtruction, every circumſtance ſeemed to promiſe permanency to our government, and a rich harveſt of the bleſſings of freedom. Never was the experiment of a republican government made with fairer proſpects of ſucceſs. Yet, even here has anarchy reared her horrid front, and ſtruck terror into the hearts of Americans. The arts of intrigue have withdrawn public confidence from approved worth, and tried merit, and all the energies of government have been called into action to ſuppreſs a ſpirit of inſurrection, and open oppoſition to conſtitutional meaſures.

There yet appears a large number of citizens, we hope a great majority, who ſeem ſenſible of the importance of electing men of principle, and of ſupporting the moral, and religious inſtitutions of our country; and while ſuch is our ſituation, we are not to deſpair of the republic.

It is far from the deſign of theſe obſervations, to prove, that a republican government is either undeſirable, or impracticable; they are intended merely to exhibit the abſurdity of the idea, which many have adopted, that nothing more is neceſſary to make any people happy than to reject their own government, and receive a conſtitution from France. Whatever may be the reſult of the experiment now making in America, the events which have taken place here, as well as in Europe, give weight to the opinion, that mankind are not generally prepared for the enjoyment of republican bleſſings.

But it is not merely by exciting revolutions and conſpiracies, that Illuminiſm has diſcovered itſelf in Europe, ſince we were told, "that all the concerns of the Illuminees had ceaſed."

So late as February, 1798, the magiſtrates of Jena were compelled to puniſh a number of the ſtudents of that univerſity, who had formed an aſſociation, by the name of Amiciſts, under the direction of ſome Illuminee. They had been taught to conſider the oath of their aſſociation as ſuperceding all others, even the moſt ſacred engagement that could be made. The form of this ſociety was maſonic; and by

their ſecretary, they maintained a regular correſpondence with other lodges. Their code taught them to conſider themſelves as a ſtate within a ſtate; enjoined the moſt profound ſecrecy, and expreſsly required, that, ſhould ſeveral of them afterwards reſide in the ſame town, they ſhould eſtabliſh a lodge, and do all in their power to propagate the ſociety.*

On the authority of ſome private communications from Germany, the hiſtorian further ſtates, that the univerſity at Halle, was in a ſimilar ſituation with that at Jena. That public inſults were offered by the ſtudents, to the miniſters of religion, while attending the duties of their office; that dogs were ſet at them while preaching, and that indecencies took place in the churches, which would not be ſuffered in the ſtreets.†

The very reſpectable writer before quoted, of Upper Saxony, ſays, "In the great univerſities of Germany, which I have ſeen, or of which I have had any information, the ſtu-

* See Minutes of the Judgment of Hamburg, No. 45. March 13.

† Barruel's Memoirs, Vol. IV. p. 306—316.

dents have the appearance of a ſet of rude and inſolent Jacobins. In ſome univerſities, where the ſtudents amount to about a thouſand or twelve hundred, they are all formed into private ſocieties; and that, in all the German univerſities, the chief ſtudy is the new ſyſtem of philoſophy, by which the mind is totally bewildered, and at length deprived of every ſolid principle of religion, morality, or ſound politics. Unfortunately," he adds, "the clergy, and many, even of thoſe who ſerve the country pariſhes, have had their minds bewildered with the metaphyſical jargon of the univerſities. They have come to doubt, and ſome to deny, the truths of Chriſtianity itſelf; and to aſſert, that it is a vulgar ſuperſtition, adapted only to the ignorant. The Old Teſtament has very generally loſt its authority; and a country clergyman, lately in company with a friend of mine, laughed heartily at the ignorance and confined notions of the clergy of the church of England, when he heard they ſtill believe the Moſaic hiſtory of the fall of man."*

A gentleman of great reſpectability in Europe, in a letter to his correſpondent in A-

* Appendix to Anti-Jacobin Review, Vol. VI. p. 569.

merica, dated September, 1800, ſays, "I lament exceedingly, the too plain ſtate of the public mind on the great points of religion and morality. Religion has been ſo freely dealt with now in Germany, that it no longer makes the impreſſion of former times, always mixed with ſome tincture of veneration. It is now entered upon with the ſame coolneſs and eaſe as any other matter of ſcientific diſcuſſion. This of itſelf is a misfortune. It was ſurely of advantage to us, that the mind could not engage in any religious reſearch, without ſomewhat of the ſame reſerve (call it ſuperſtition if you will) that one feels when diſcuſſing a point of filial duty or relation. Religion having thus loſt all its uſe, it has even ceaſed to occupy its former ſhare of room in the German Catalogues; and the ſcribblers have fairly begun to treat the plain *moral* duties with the ſame freedom. I received lately, a a ſmall performance, by one Emmering, at Franckfort, who, even under the tyranny of Cuſtine, in 1792, had the boldneſs to attack the profligate ſpeeches of Bohmer and Forſter, in the Convention of Mentz. He ſtill preſerves the ſame unſubdued ſpirit; and though a layman, (a Wine merchant) he nobly maintains the cauſe of religion and virtue. In this little performance he mentions ſeveral moſt

profligate publications, in which the fidelity of the husband, to the marriage bed, is systematically shewn to be a frivolous prudery; and therefore, concubinage, or polygamy, perfectly proper, under certain regulations, purely civil; and, which is most lamentable, the proper courts, before which this was brought by Emmering himself, refused to take it up as a public offence. This, at Franckfort, grieved me; for, during the revolution at Mentz, the inhabitants of Franckfort, behaved in a manner that is not exceeded by any thing on record."

"I was the more affected by this, because I found that Knigge and Weishaupt, after having formed very high expectations from their operations in Edessa, were disappointed; and, in 1782, reprobate Edessa in the most rancorous terms. Philo says, "the inhabitants are too rich, too republican, and will not be led about by the nose."

"Emmering mentions another publication by one Semler, professedly written to weaken the parental tie, laying it down as a principle, that a man's children have only an artificial title to his fortune, unless they have aided him in the acquisition of it. But the state, by giving that protection by which the fruits of

his induſtry are ſecured to him, has a preferable and natural claim. The aim of this unnatural principle is too barefaced, I think, to be dangerous. But a companion to it by George Forſter, is moſt atrocious. The ſons and daughters are made the judges of their parent's character and conduct, and if they find either *incivic*, they are peculiarly bound to denounce them as undutiful to them (their children) by giving them pernicious principles and education. I mention theſe things to ſhew how the profligate monſters have attempted to revolutionize *the mind of man.*"

We have many unequivocal proofs that this is a juſt repreſentation of the ſtate of religion and literature in Germany. To what views and motives ſhall we then attribute the conduct of thoſe gentlemen, who endeavor to compel us, by illiberal reproaches, to believe their unſupported declarations? Do they not know that the mind naturally revolts againſt ſuch unreaſonable violence, ſuch tyrannical attempts to hoodwink our underſtandings?

CHAP. XIV.

Collateral Proofs, and General Obſervations, relating to the United States.

THOSE who aſſure us that Illuminiſm was always harmleſs, and has long ſince been extinct in Europe, at the ſame time ridicule the idea of its having ever exiſted in America, or had any influence on our civil or religious intereſts. From the peculiar ſecrecy of the ſect, theſe gentlemen came forward with the greateſt advantages for gaining credit; for, they confidently aſk, where are theſe Illuminees? Point them out to us. With the ſame confidence they aſſert that we were ignorant of the name of this order until it was communicated by Robiſon. This is true, but if they are impartial, Why do they not lay open the whole truth? Why do they not tell us that the ſtrength of the order lies principally in concealment, and that it aſſumes any name or form, rather than its own proper one? Why

do they not tell us, what they very well know, that, even in their native ſoil, Bavaria, their name and exiſtence were equally unknown, till their deeds diſcovered their retreat, and induced an inquiry, which brought to light their hidden works of darkneſs? The inquiry before us does not reſpect names and appellations. We are not contending that there are, or have been, men in America, known as Illuminees. The important fact is, that men in America, under the direction and influence of a foreign head, are, or at leaſt have been, combined in oppoſition to our peace, proſperity and welfare. A raſh, unfounded ſuggeſtion of this nature would be highly criminal; it is here made with ſolemnity, and under a conviction, that the evidence by which it is ſupported, affords juſt cauſe of alarm.

Upon the liſt of illuminated lodges, furniſhed by Dr. Robiſon, ſeveral are mentioned as exiſting in America before 1786.*

The zeal with which Dr. Morſe has inveſtigated this matter, as it reſpects this country, though it has loaded him with that kind of obloquy which is the good man's praiſe, has

* Robiſon's Proofs, p. 159.

furniſhed ſome important documents with which we ſhall enrich this part of the ſubject.

In an Appendix to his Faſt Sermon, of May 9, 1798, he gives us a particular account of the lodge WISDOM, inſtituted at Portſmouth in Virginia, as early as 1786, a branch of the Grand Orient of France, and numbered the 2660th deſcendant of that ſtock.* From an original letter, for the authenticity of which he pledges himſelf to the public, he has furniſhed us with an official liſt of the numbers, names, ages, places of nativity, and profeſſions of the officers and members of this lodge, together with their horrid ſeal, in which, with ſome of the uſual maſonic ſymbols, are interwoven emblems of carnage and death. The members of this lodge, conſiſting of one hundred, were chiefly emigrants from France and St. Domingo. This lodge had a deputy reſiding with the mother ſociety in France, to communicate all needful inſtructions. Two ſimilar ſocieties had originated from the Portſmouth lodge, one in Virginia, the other at St. Domingo.

* Particular mention is made of this lodge by Barruel, Vol. IV. p. 213.

By the ſame means he had evidence of the exiſtence of a ſimilar ſociety at New York, called "The Grand Orient of New York," derived, in like manner, from the lodge of the ſame name in France. From this New York lodge iſſued a French lodge, called the UNION, which was the 14th branch from this ſecondary ſtock. The particular location of the other lodges, or whether the number here ſpecified, included the whole which were then in America, were not known.

It is an important item of information, which the Doctor further communicates on this ſubject, that the beſt informed Free Maſons among us, diſclaim theſe ſocieties; the titles of ſome of their dignitaries, their ſeal and motto they declare are not maſonic. In the cloſe he introduces the following calculation, which, though obvious, is intereſting. Admitting all theſe American lodges, individually, to contain an equal number of members with the lodge Wiſdom, the calculation gives at that time, no leſs than 1700 agents of Illuminiſm in America, in cloſe connection and correſpondence with each other, and with the Grand Orient at Paris, from which they received conſtant *illumination*; and we may

add, acting under the influence of a ſociety, which was the active ſoul and vital ſpring of thoſe ſcenes of horror exhibited in France and other parts of Europe.

A very reſpectable Maſon, formerly Grand Maſter of all the lodges in the State in which he reſided, informed me, that a letter, deſigned for one of the abovementioned lodges, fell into his hands while he was Grand Maſter, by a very natural miſtake, and which left him no room to doubt the accuracy and authenticity of what Dr. Morſe has ſtated on this ſubject. He could not aſcertain particulars, as the time of his receiving the letter was previous to the diſcovery of Illuminiſm, and conſequently it appeared more enigmatical than it probably would at preſent; and ſince that time, it has been miſlaid, or taken out of his poſſeſſion.

The following facts, received from unqueſtionable authority, confirm the truth and accuracy of the above repreſentation. A gentleman of high reſpectability, who ſays, "he belonged to a lodge of the *ancient* order of Maſons," and was in a ſituation to know perfectly the character and conduct of the Portſmouth lodge, under date of March 23, 1800, writes thus to Dr. Morſe; "The lodge in

Portſmouth, to which you allude, in your appendix, called the French lodge, was conſidered by me as under the *modern term of maſonry*. Its members, in 1789, were moſtly French. Some men who were reſpectable, and attached to our government, Dickſon and Cox, particularly, belonged to the lodge at that time. It is probable about the time Admiral Cambis' fleet arrived there from St. Domingo, there might have been many enthuſiaſtic Frenchmen admitted, which ſwell the number in your liſt."

April 11, 1800, the ſame gentleman writes, "That you had good grounds to ſuſpect the deſigns of the French lodge at Portſmouth in Virginia, I have no reaſons, nor ever had, to doubt; and, at a time, it is evident to me, that their work was to effect the plans of France in this country; and that the bulk of the members who compoſed the lodge in 1797, were ready to further any deſigns which the French government may have had on this country, and to give their aid to carry them into effect, as they were moſtly Frenchmen. The few Americans admitted were *to prevent their being ſuſpected*, and they could operate without them; as I am convinced they never were admitted to the higheſt degrees."

Add to the above, that this French lodge at Portſmouth, was not in fellowſhip with the other lodges of the *ancient* order of Maſons; and that one of its members from Germany, at a period when Americans generally thought favorably of the French revolution, declared, (and the declaration can be ſubſtantiated) that he belonged to a lodge in Germany, in which that revolution was planned. Theſe facts, and thoſe originally ſtated, together with credible information, received direct from the moſt reſpectable men in Portſmouth, prove inconteſtibly the correctneſs of the account which has been publiſhed of this lodge.

Although the above documents have never been confronted with any evidence, unleſs clamor and abuſe may be ſo called, yet, as this mode of reaſoning has its influence with ſome people, I muſt beg leave to introduce another reſpectable maſonic teſtimony. It is an extract, furniſhed by a friend, from a printed oration, delivered February 3d, A. L. 5801, before the Grand Royal Arch Chapter for the ſtate of New-York, by the Rev. John F. Ernſt, Grand Chaplin. The friend who furniſhes the extract, writes, that he (the orator) "is held in high, very high eſtima-

tion by the Maſons in thoſe parts." The orator, guarding his brethren againſt the wrong uſe which he acknowledges has been made of Maſonry, in many inſtances, introduces the following ſentence.

"The unravelled and deep deſigns of *modern* Maſons, called the Illuminati, who have almoſt inundated Europe, *and are gaining ground faſt in America*, have clearly demonſtrated the abuſe, *untyled Maſon lodges have met with*; and how they, when not preſided over, and guarded by men of knowledge, and genuine maſonic principles, *can* be overthrown, revolutionized, and *moulded according to pleaſure*."

Are theſe documents deſerving no credit? Shall we renounce our reaſon, becauſe ſome men will not believe unleſs they have a ſign from heaven? And if true, do they not afford juſt cauſe of alarm? Admitting this was a full diſcovery of the extent of Illuminiſm in America, at that time, and that ſince that time, it has received no increaſe, which is far from being probable; is a body of ſeventeen hundred men, acting with the force of ſecret ſocieties, and under the direction of a foreign power, compatible with the peace, quiet, and ſafety of this country? We need

no longer wonder at the confidence the French Directory expreſſed in their *diplomatic ſkill* and influence in America, or the prevalence of the new philoſophy, and the alarming change which has taken place here, in the ſtate of religion and morals. It is no longer ſurpriſing, that every method has been adopted to excite oppoſition to the meaſures of the late adminiſtration of our government, to vilify our beſt characters, and to alienate the minds of the citizens from their rulers; or, that native Americans have been compelled to yield their ſeats to foreigners. This affords an eaſy explanation, of what, without this key, muſt appear myſterious, that a period, in which we have enjoyed all that men can enjoy of the bleſſings of a free and excellent government, attended with a degree of proſperity, which has ſcarce its parallel in the hiſtory of mankind, has been a period of complaint, of tumult and inſurrection. Nor is it unaccountable that we ſhould hear it aſſerted, with the higheſt effrontery, that our greateſt danger ariſes, not from France, from Illuminiſm, or ſelf-created ſocieties, but, from the tyranny of the clergy, and from Britiſh influence. Theſe are among the known arts of Illuminiſm. Whoever has carefully obſerved its progreſs in Europe, will eaſily

diſcern the features of the monſter, under all its concealments. It is an axiom in Illuminiſm, upon which its diſciples, both in Europe and America, have formed their practice, that the moſt egregious and abſurd falſehoods, if told with confidence, and confidently repeated, will at length gain credit and influence.

As has been ſtated, we have ample proof, that ſocieties have exiſted in America, derived from the Grand Orient in France, and intimately connected with that directing head of all the improved, or illuminated lodges in France. This evidence, coming from different quarters and diſtinct ſources, is greatly corroberated by that circumſtance, and acquires an additional claim to our belief. But will it be ſaid, becauſe illuminated ſocieties, connected with thoſe in France, once exiſted in America, it is not therefore certain that they were united in deſign with the parent ſociety, or wiſhed to extend the empire of Illuminiſm? Though Jacobin clubs were ſuddenly formed in every part of the United States, ſimilar to thoſe in France, by means of which, the Jacobins governed the nation at their pleaſure, yet this, it may with as much truth be ſaid, is no demonſtration that the

clubs in America were formed for the like purpoſe. Thus men reaſon, who are determined not to admit conviction. But can any perſon, not blinded by prejudice, doubt whence aroſe the oppoſition made to the adoption of the federal conſtitution, and to every meaſure, calculated to eſtabliſh the independence, proſperity, and reſpectability of our country? It is not commonly to be expected, that we ſhould be able to ſubſtantiate, by legal evidence, the ſecret machinations of the emiſſaries of darkneſs. Their intentions are not to be diſcovered by their profeſſions, and oſtenſible character; but often they unwarily expoſe themſelves to the wakeful eye of wiſdom.

Before the ſyſtematical arrangements of Illuminiſm became public, the active interference of France in America was viſible to every perſon of diſcernment, who was not oppoſed to conviction. It is well known that the activity of **Genet**, by granting commiſſions to privateers, procuring the enliſtment of ſoldiers, forming clubs, extending the influence of France, and by his attempts to excite oppoſition to government, and to alienate the minds of the people from their rulers, produced a remonſtrance on the ſubject

from our watchful Preſident, which rendered his recal unavoidable. To exculpate thoſe under whoſe commiſſion Genet acted, his conduct in America has been attributed to his imprudently exceeding his commiſſion. This is eaſily ſaid, as many other things have been, without a coloring of truth. Genet had his recommendation for the American appointment, in the proofs he had given of his diſorganizing qualities at Geneva, where he had been the ſucceſsful agent of the ſame deteſtable policy. But we are not left to conjectures reſpecting the grounds of his appointment. Robeſpierre, wiſhing to cruſh the Briſſotine faction, that he might poſſeſs their power and influence, charges them with their unjuſt attempts againſt other governments, and with reſpect to America, ſays expreſsly, "Genet, their agent at Philadelphia, made himſelf chief of a club there, and never ceaſed to make and excite motions equally injurious and perplexing to the government."

Defeated in this attempt, by the vigilance of WASHINGTON, but not diſcouraged, rendered more cautious, but not leſs malicious, the agents of France ſtill purſued, though with greater ſecrecy, their diſorganizing ſyſtem. In 1795, Fauchet's intercepted letter

again diſcloſed their dark deſigns, and the real character of "the pretended patriots of America." The memorable ſentence, relating to the inſurgents in the weſtern counties, will not be ſoon forgotten. He informs his government, that the weſtern people, "Republicans by principle, independent by character and ſituation, they could not but accede with enthuſiaſm to the criminations which WE have ſketched."* The grievances of theſe deluded people, or their criminations of government, were not, it appears, ſuggeſted by their own feelings, but by *French agents*, who dictated to them what were the cenſurable proceedings of their conſtituted authorities.

This is not the firſt time this officious nation has ſketched grievances, and excited thoſe who were at reſt, to arm themſelves againſt their own governments. But leſt this *ſketch* ſhould not meet the feelings, and obtain the full approbation of theſe republicans, Fauchet adminiſters to his employers, this further conſolation, that "theſe complaints were ſyſtematizing by the converſation of *influential men*, who retired into thoſe wild countries, and who, from principle, or by a *ſeries of particular heart-burnings*, animated diſcontents, already too near to effervescence."†

* Fauchet's Letter, 10th parag. † ibid. 12th par

It muſt now be left with the reader to determine, whether or not he will allow Mr. Fauchet, and his influential coadjutors, the praiſe he claims of exciting an inſurrection, which coſt the United States more than a *million of dollars.*

As Mr. Fauchet has not told us what arguments his influential agents would uſe to promote the inſurrection, the defect may be ſupplied by the following communication, made by a gentleman of accurate information, and of the firſt reſpectability in Pennſylvania; who warrants us to aſſure the public, that "*the plunder of the city of Philadelphia was promiſed to the Inſurgents in* 1794, *by their leaders.*"

The ſocieties of United Iriſhmen next mark the progreſs of Illuminiſm in America. In May, 1798, the declaration and conſtitution of the American Society of United Iriſhmen were diſcovered, and publiſhed in Philadelphia. This ſociety was evidently founded on the principles of the illuminated lodges in Europe; and we are not left in the dark as to their object; for no one, who will attentively read their conſtitution, can heſitate to ſay, it was to enliſt and organize the diſcontented and factious, and particularly *foreigners*, in the

different parts of the United States, in order to diffuſe the ſpirit, and promote the infernal deſigns, of Illuminiſm in this country. Their conſtitution is drawn up with conſiderable ingenuity. The oſtenſible object of their aſſociation, was to act in concert with their United brethren in Ireland. "*Equality* and *Liberty* to ALL men," was, at the ſame time, held forth in their declaration; and in their *teſt*, each member pledged himſelf, that he would direct all his efforts to the "attainment of *liberty* and *equality to* MANKIND, *in whatever country he may reſide.*" The ſection which immediately follows the *teſt*, exhibits a ſtrong evidence, that the *oſtenſible* object of the ſociety, was not the *real* one; and, that under the ſemblance of humanity, was concealed a project far from the emancipation of mankind. The ſection is this: "That the *teſt* of this ſociety, and the *intention* of this *inſtitution*, (in all other reſpects than as a *ſocial body*, attached to freedom) be conſidered as *ſecret* and *inviolable*, in all caſes, but between members, and in the body of the ſociety." The exiſtence of this ſociety, the intended ſecrecy of its deſigns, and the evident tendency of its labors, exhibit further, and ſtrong proof, that the baneful influence of *Illuminiſm* is diffuſing itſelf through this country.

Although our ears were daily wounded with the diſguſting extravagancies of France, and our property ſubjected to the moſt wanton ſpoilations, ſtill, from ſome ſecret cauſe, her influence was prevailing in America; when the directory, miſled by the ſhameful pliancy of our ambaſſador,* entirely miſcalculated their influence, and the remaining energy of the American character. Sure of their prey, they too ſoon threw off the maſk which concealed their deſigns. Their conduct towards the American Envoys, who were ſent to demand a redreſs of grievances, was ſo repugnant to every ſentiment of juſtice, good faith and propriety, as to admit of no apology. The miſt, which had been gathering around the minds of Americans, and through which France appeared great and magnanimous, was diſſolved in a moment. In vain was recourſe had to the deceptive arts which heretofore had been ſo ſucceſsful. Her deteſtable policy ſilenced her advocates, and united all who regarded righteouſneſs, or felt for the intereſt, or dignity of their country. A barrier was now formed, which appeared to be a laſting defence againſt the intriguing ſpirit of France. We forgot our loſſes and ſufferings in the pleaſing proſpect

* Mr. Munroe.

that our countrymen would forever escape her deceptive snares. But, alas, these hopes have vanished. Subsequent events, which have lulled the fears, and impaired the energies of our countrymen, have furnished unhappy opportunities to the friends of France, to propagate her principles, and extend her influence, in America; and at no period, perhaps, has their success been greater, than for the last three or four years. What is to be the result, cannot be foreseen.

The influence of WASHINGTON, more extensive, perhaps, than ever one man acquired over a nation, proved, during his administration, a great mean, under Providence, of security against the insiduous attempts of our enemies, and the progress of self-created societies, of the tendency of which he was aware, and gave faithful warning to his country. At a later period, the full tide of wealth, which has poured in upon almost all classes of citizens has operated as an antidote against the libels of the enemies of our government. But, if these peculiar advantages have scarcely preserved us from the *mortal embraces* of France; if a steady opposition has been made to a government whose measures have been uniformly successful, and murmurs, complaints and in-

ſurrections have marked a period, attended with every ſoothing circumſtance of proſperity, what may we not fear from thoſe preſſing difficulties which may ariſe, and which, probably, will be the reſult of thoſe luxurious habits we are now forming, when the means of gratification, as they muſt be, are contracted? What indeed can we expect in any circumſtances, ſhould the ſpirit of Illuminiſm continue its progreſs; ſhould our renewed intercourſe with France, extend the influence of thoſe principles which have already been too ſucceſsfully diſſeminated in America?

Although the obſervations in this chapter have a political aſpect, they have not been introduced with a political deſign, but in evidence of the progreſs of the genius of Illuminiſm, the conſtant attendant of French influence. France is the region of Illuminiſm, and her policy and principles are dictated by its ſpirit. The leading characters in her revolution have publicly avowed the ſentiments ſo induſtriouſly propagated by Voltaire, and ſyſtematically taught in the ſchool of Weiſhaupt.

In a diſcourſe, compoſed by Anacharſis Cloots, and printed and circulated by order

of the National Convention, we find the following ſentiments. "Man, when free, wants no other divinity than himſelf. Reaſon dethrones both the kings of the earth, and the *king of heaven.* No monarchy above, if we wiſh to preſerve *our republic* below. Volumes have been written, to determine whether a republic of Atheiſts could exiſt: I maintain, that every other republic is a chimera. If you admit the exiſtence of an heavenly ſovereign, you introduce the wooden horſe within your walls; what you adore by day, will be your deſtruction at night."* By virtually aboliſhing the chriſtian ſabbath, enthroning Reaſon in the temples of the Deity, and by affixing to their burying-grounds the inſcription, "*Death is an everlaſting ſleep,*" a ſentiment expreſſive of the eſſence of atheiſm, the Convention gave the moſt explicit ſanction to the above principles.

This is French liberty; the liberty they wiſh to propagate. The ſtate of their finances required that they ſhould be more immediately active in promoting revolutions in governments, than in propagating atheiſm, as every revolution afforded a pretext for plunder, and for demanding contributions; but, in

* Reſidence in France.

the mean time, they have not been inactive in their attempts to aboliſh, what they ſtyle, "the *tyranny of heaven.*" Their Anti-Chriſtian writings, which have been rapidly circulated, even in theſe diſtant regions, and their *Propaganda*, afford ample proofs of their zeal. Girtanner, in his memoirs on the French revolution, eſtimates "the acting members of the club of the *Propagandiſts*, at fifty thouſand, and their general fund, in 1791, at thirty millions of livres; that they are extended over the world; having for their object the promotion of revolutions, and the doctrines of atheiſm. It is a maxim in their code, that it is better to defer their attempts for fifty years, than to fail in them through too much precipitation."*

That the principles of infidelity have attended the progreſs of French influence in America, does not admit of a doubt. The truth of this remark is evident from inſpection. Who can avoid ſeeing, and who that believes the importance of religion to mankind, can avoid lamenting, the alarming revolution which has taken place here, in the eſſential doctrines of natural and revealed

* Barruel's Memoirs, Vol. II. p. 245.

religion? The ſentiment has not yet been openly avowed, but I have ſatisfying evidence, that it has been more than once aſſerted, to this effect, that *we never ſhould be free until the chriſtian church was aboliſhed.*

The two following articles of information were communicated by a gentleman of the firſt reſpectability in Pennſylvania, to his correſpondent in New England, who has favored me with his letter:* He writes, "On the occaſion of the election of citizen M'Kean, an altar was erected on the commons, on which the ſtatues of liberty and peace were placed. Large libations were poured on the altar by the prieſts of liberty, who were clothed in white, with red caps, ſtuck round with ſprigs of laurel. After which an ox was ſacrificed before the altar, and its fleſh divided among a thouſand citizens, while many republican toaſts were drank by the company. The ox was likewiſe adorned with garlands, according to the Pagan ritual."

The other article is as follows: "It was lately propoſed in Ricket's Circus, (at Philadelphia) to exhibit a view of *Hell*, for the di-

* The original is with the author.

verſion of the good company, and ſuch exhibition would have taken place, had not the combuſtibles, prepared for the occaſion, taken fire too ſoon, and conſumed the houſe." The firſt account, the writer ſays, "is taken from a democratic paper, printed at York (Pennſylvania) and with reſpect to both, he adds, "You may rely on the accuracy of the information."

The following ſtatement is taken from a printed abſtract of the ſociety, for the propagation of the goſpel in foreign parts, for the year, ending the 21ſt February, 1800, and annexed to Dr. Courtenay's anhiverſary ſermon.

"A ſect, called New Lights, but compoſed of the moſt enthuſiaſtic and extravagant of the different denominations in Nova Scotia, have lately appeared in that province, whoſe political, are ſaid to be equally dangerous with their religious principles. It is believed that the conductors of theſe people are engaged in the general plan of a total revolution in religion and civil government; and it is a certain fact, that the Age of Reaſon, Volney on the Ruin of Empires, and a falſe repreſentation of the French Revolution, have been ſecretly handed about by profeſſed New Lights."

CHAP. XV.

IN CONTINUATION.

IN the former chapter, some documents were introduced to prove that the noxious weed of Illuminism had taken root in our happy soil, and was here diffusing a poison, more penetrating and mortal than that of the famous Bohan Upas. Let us now examine the aspect of facts, which are universally known to exist, and observe their agreement with this hypothesis. If all appearances harmonize with the sentiment here advanced, and are unaccountable on every other supposition, this will give much additional weight to the proofs already adduced. Indeed, the evidence resulting from the existing state of things, often impresses the mind with a conviction, no less forcible, than the most positive testimony. This kind of evidence, however, requires an equal balance; its due weight can never be ascertained where the unsteady hand of

paſſion holds the beam, or where prejudice poſſeſſes the ſcale.

Perſuaded that there are many of my fellow citizens, who are not guided by prejudice or partiality, I would invite them to a calm and deliberate conſideration of the following queries, founded on the ſtate of things among us, as they have exiſted, and do now exiſt.

1ſt. Whence ariſes the avowed attachment of a numerous party, in this country, to France? Why are we conſtantly hearing, that ſhe is the only nation in whom we can repoſe confidence, on whoſe fidelity we can rely; the only friend of the rights of man? Why are all her enormities ſo induſtriouſly palliated, and her victories celebrated as the triumphs of righteouſneſs?

Perhaps there has never been an inſtance in the hiſtory of man, of a more ſincere and diſintereſted friendſhip between two nations, than that which once ſubſiſted between America and France; and I hope there is not now a citizen in the United States, who would not feel a ſincere and ardent pleaſure in the return of that nation to the paths of wiſdom, and the enjoyment of the ſweets of civil and re-

ligious liberty. But what muſt be in the heart of that man, whoſe feelings accord with her principles, and who is gratified with the ſucceſs of her preſent meaſures ? Muſt not every friend to ſociety, to order, and religion, adopt, with reſpect to France, the energetic language of the Patriarch, "O my ſoul, come not thou into their ſecret ; unto their aſſembly, mine honor, be not thou united ?" Whence then the charm which ſo ſtrongly binds ſuch a numerous party in this country to France ?

Is it their malicious oppoſition * to the

* Sunday, Nov. 17, Anacharſis Cloots did homage to the Convention, and made the following propoſal. "It is now become an acknowledged truth, that the adverſaries of religion have well deſerved of mankind. On this account, I demand, that a ſtatue be erected to the firſt abjuring prieſt, in the temple of reaſon." The propoſal of Cloots was referred to a committee, and adopted.

In the ſame month, on the motion of Chaumette, which was received with applauſes, it was reſolved in the Council of Paris,

1. That all the churches and temples of different religions and worſhip, which are known to be in Paris, ſhall be inſtantly ſhut.

2. That whatever troubles may enſue in Paris, in conſequence of religious motives, the prieſts and miniſters

Chriſtian religion, burning their bibles,* obliterating the chriſtian ſabbath,† paying divine honors to imaginary deities,‡ and counte-

of the different religions, ſhall each be particularly reſponſible.

3. That every perſon, requiring the opening of a church, or temple, ſhall be put under arreſt, as a ſuſpected perſon, &c. &c."—Kett on Prophecy, London edit. 1800, Vol. II, p. 240.

* "What," ſays an intelligent American gentleman, in a letter to his friend in Boſton, dated at Havre, Nov. 24, 1793, "What do our good folks think of dethroning God, *burning the Bible*, and ſhutting up the churches? Before I came here, they burnt the bible in the public ſquare, pulled down the images of Jeſus and Mary, in the churches, and filled the niches with thoſe of *Reaſon* and *Liberty*, &c. See Dr. Morſe's Thankſgiving Sermon, 1798, p. 22.

† "Oct. 25, 1793, a new calender was propoſed, and adopted by the Convention, with a view to obliterate the remembrance, as well as obſervance of that holy day, which has been, from the earlieſt times, conſecrated to the exerciſe of public devotion. Feſtivals were appointed at ſtated periods, ſimilar to thoſe which were eſtabliſhed in times of Idolatry, to the Virtues, to Genius, to Labor, to Opinion, to Rewards." Kett, Vol. II. p. 236. See alſo, Reſidence in France, p. 270, New- York edit.

‡ "The magnificent church of St. Genevieve, at Paris, was changed, by the National Aſſembly, into a repoſitory for the remains of their great men, or rather into a pagan temple, and as ſuch, was aptly diſtinguiſhed by the name of the *Pantheon*." [N.B. *The Pantheon was a beautiful edifice*

nancing, even in their National Assembly, the

at Rome, anciently a temple, dedicated to all the Gods.] "To this temple, the remains of Voltaire and of Rosseau were conveyed in solemn and magnificent procession. The bones of Voltaire were placed upon the high altar, and incense was offered. And when the infatuated multitude bowed down before the relics of this arch enemy to Christ, in silent adoration, a voice, a single voice, was heard to utter, in a tone of agony and indignation, these memorable words; *O God, thou wilt be revenged!* Search was immediately made for the man, who thus dared to interrupt these rites, and this Abdiel was, probably, sacrificed to the fury of the multitude." Kett, Vol. II. p. 233.

"Previous to the tenth day, on which a celebration was to take place, a deputy arrived, accompanied by the female goddess; that is, (if the town itself did not produce one for the purpose) a Roman dress, of white satin, was hired from the theatre, with which she was invested, her head was covered with a red cap, ornamented with oak leaves, one arm was reclined on a plough, the other grasped a spear, and her feet were supported by a globe, and environed by mutilated emblems of feodality.

"Thus equipped, the divinity and her appendages were borne on the shoulders of Jacobins "*en bonnet rouge*," and escorted by the national guard, mayor, judges, and all the constituted authorities, who, whether diverted or indignant, were obliged to preserve a respectful gravity of exterior. When the whole cavalcade arrived at the place appointed, the goddess was placed on an altar, erected for the occasion, from whence she harangued the people, who, in return, proffered their adoration, and sung the *Carmagnole*, and other republican hymns of the same kind. They then proceeded in the same order to the principal church, in the choir of which the same cere-

moſt impious blaſphemies againſt the God of Heaven? *

Has France recommended herſelf to our eſteem by thoſe horrid murders, and ſcenes of carnage and blood, which ſpared neither the hoary head, the innocent ſupplicating female, nor the harmleſs infant, but added wanton barbarity to her pretended acts of

monies were renewed; a prieſt was procured to abjure his faith, and avow the whole of Chriſtianity an impoſture: and the feſtival concluded with the burning of prayer books, ſaints, confeſſionals, and every thing appropriated to the uſe of public worſhip. The greater part of the attendants looked on in ſilent terror and aſtoniſhment; while others, intoxicated, or probably paid to act the ſcandalous farce, danced round the flames, with an appearance of frantic and ſavage mirth. It is not to be forgotten, that repreſentatives of the people, often preſided as the high prieſts of theſe rites; and their official diſpatches to the Convention, in which theſe ceremonies were minutely deſcribed, were always heard with burſts of applauſe, and ſanctioned by decrees of inſertion in the *Bulletin*, a kind of official newſpaper, diſtributed at the expenſe of government, in large towns, and poſted up in public places." See Reſidence in France, p. 270, N. Y. ed.

* "Nov. 1793, the pupils of the new republican ſchool, of the ſection des Areis, appeared at the bar, and one of them ſet forth, that all religious worſhip had been ſuppreſſed in his ſection, even to the very idea of religion. He added, that *he and his ſchool fellows deteſted God*, and that, inſtead of learning ſcripture, they learned the decla-

juſtice ;* and perſecuted the miniſters of relig-

ration of rights. The preſident having expreſſed to the deputation the ſatisfaction of the Convention, they were admitted to the honors of the ſitting, amidſt the loudeſt applauſe." Kett, p. 224.

* "Sept. 2, 1792. The people broke open the priſon of the Abbaye, and commenced a maſſacre of the priſoners. Many had been confined on ſlight ſuſpicions; many poor prieſts, on no particular accuſation, but merely becauſe they were prieſts. The ſame horrid ſcenes were extended to all the priſons in Paris.

Among the unhappy victims who ſuffered on this occaſion, was Madame de Lamballe, whoſe only crime was the friendſhip of the queen. She was ſtruck on the head with the bludgeon of one aſſaſſin, and her head ſeparated from her body by the ſabre of another. The body, after a ſeries of indignities, not to be related, was trailed by the mob through the ſtreets." Moore's Journal, Boſton edit. Vol. I. p. 183—189.

Kett, deſcribing the ſame event, ſays, "Three ſucceſſive nights and days, ſcarcely meaſured their aſſaſſinations of prepared victims, who had been, from motives of private hatred and revenge, impriſoned. Seven thouſand ſix hundred and five perſons were inhumanely murdered, *and the aſſaſſins publicly demanded their wages.* During the ſhort interval between theſe bloody ſcenes, the paſſions of the populace were fired; the relentleſs Roland had the care of the general police; the bloody Danton was the miniſter of juſtice; the inſidious Petion was mayor of Paris, and the treacherous Manuel was procurator of the common hall. Theſe magiſtrates were evidently, either the authors, or the acceſſaries, of theſe maſſacres." Kett, Vol. II. p. 235.

ion with marks of peculiar rancor?* Or are they pleaſed with the looſe morality of France;† where the ſacred obligations of the

"A fourth of theſe, our repreſentatives," ſays the author of La Conjuration, page 160, "ripped open the wombs of the mothers; tore out the palpitating embryo, to deck the point of a pike of liberty and equality." Many inſtances of the like nature might be produced, but I am not willing to torture the feelings of the reader.

* The commiſſioner Garnier wrote thus to the Convention, on the 11th of December, 1793: "I have cauſed fifty eight prieſts to be drowned." The next month he writes again, "Ninety prieſts have juſt been brought to me; I have drowned them, *which has given me great pleaſure.*" "It appears that there have been two millions of perſons murdered in France, ſince it has called itſelf a republic; among whom are reckoned 250,000 women, 230,000 children (beſides thoſe murdered in the womb) and 24,000 chriſtian prieſts, many of them Proteſtants." Kett, Vol. II. p. 252.

The conflagration of 1820 towns, villages, and hamlets, in one portion of its own territory; the deliberate aſſaſſination of women and children, by hundreds and by thouſands; the horrid pollution of female victims, expiring or expired; and the eſtabliſhment of a tan yard, under the auſpices of government, for manufacturing leather out of the ſkins of the murdered citizens, are facts, which excluſively grace the blood ſtained annals of the gallic republic, and give to the revolution a dreadful pre-eminence in guilt." Kett, Vol. II. p. 251.

† "To keep the minds of the Pariſians in the fever of diſſolute gaiety, they are at more expenſe, from the na-

marriage covenant are diſſolved ;* proſtitution countenanced ;† ſuicide publicly applauded ;‡ where diſſipation meets with no check, and the endearing charities of life are extinguiſhed ? || Do theſe perſons find the

tional treaſury, for the ſupport of the ſixty theatres, than all the penſions and honorary offices in Britain, three times told, amount to. Between the 10th of Auguſt, 1792, and the 1ſt of January, 1794, upwards of 200 *new* plays were acted in the Pariſian theatres. Their *immorality* and their barbariſm exceed all deſcription." Kett, Vol. II. p. 253.

* " In conſequence of the decree relative to marriage, it is calculated, that, in 1793, one hundred and fifty divorces took place in every month in Paris." Kett, Vol. II. p. 253.

† By a decree of the Convention, June 6, 1794, it is declared, that there is nothing criminal in the promiſcuous commerce of the ſexes." Kett, Vol. II. p. 217.

‡ " Beaurepaire ſhot himſelf at the ſurrender of Verdun. When the news reached the National Aſſembly, M. Delaunay propoſed, that his remains ſhould be brought from St. Menehold, and interred in a French Pantheon. This was immediately decreed, and an honorary inſcription put on his tomb." Moore, Vol. I. p. 238.

|| " A man, or rather a monſter, named Philippe, came to the Jacobin club, of which he was a member; and, with a box in his hand, mounted the tribune. Here he made a long ſpeech on patriotiſm, concluding by a declaration, that he looked upon every one who prefer-

traits of a *great* nation in the cruel exactions practiſed in Holland ; in their perfidious deal-

red the ties of blood and of nature, to patriotic duty, as an ariſtocrat worthy of death ; and to convince them of the purity and ſincerity of his own principles, he opened the box, and held up by the grey hair, the bloody and ſhrivelled heads of his father and mother, which, ſaid the impious wretch, I have cut off becauſe they obſtinately perſiſted in not hearing maſs from a conſtitutional prieſt. The ſpeech of this parricide received the loudeſt applauſes." Le Hiſtoric du Clergé François, or, Hiſtory of the French Clergy, p. 328.

The following information was communicated in a letter from a gentleman of the firſt reſpectability in Europe, to his friend in the United States, dated Sept. 1800.

" I cannot refrain from mentioning another particular. A Count Soden, proprietor of lands on the borders of the Black Foreſt, has ſeveral ſmall Iron Works on his eſtates, which occaſioned him to be continually riding from place to place during the ſtay of Jourdan's army, in that country, in 1796. He publiſhed, at Nuremburg, an account of his own obſervations. He had many tranſactions with the different detachments who ravaged that country, ſo that he was perfectly acquainted with the ſtate and conduct of that army. He ſays, that to keep the army always in good humor, there was a fund for a theatre, and concerts of muſic, and balls, at every head-quarters, and that a liberal allowance was granted to the officers who took with them their wives and miſtreſſes. Each had as many bed-fellows as he could ſupport by his plunder. The ladies, of courſe, were the patroneſſes of every gaiety and elegance. But lying in, and particularly, nurſing, was altogether incompatible

ing with the Swiſs; or the deteſtable arts by which Geneva was ſubjugated to her will? Has ſhe recommended herſelf to Americans by her determination to plunder us of our property?* By her meditated attack on the ſouthern ſtates,† or by thoſe unprovoked dep-

with this plan of the National Councils. The only remedy for this, which occurred to their wiſdom, was *(horreſco referens!)* to *drown the new born infants*,——to DROWN THEM!!! This was actually done under military eſcort. A ſerjeant and party of ſoldiers accompanied the murderers, and protected them from the peaſants. Count Soden did not ſee any of theſe ſacrifices with his own eyes, but he ſaw two of the innocent victims, and he heard ſeveral of theſe accounts in a way that he could not doubt of their truth. In particular, he ſaw a clergyman, at a village about 12 Engliſh miles from Nuremburg, who being alſo a magiſtrate, attempted to hinder the perpetration of the horrid deed. The ſoldiers threw him into the river, and fired ſome ſhots at him and at thoſe who ſaved him. He was ſo fortunate as to ſave the little innocent, and took it to his houſe and provided a nurſe for it. The mother went away next day, with the reſt of the party, but ſtaid ſeven weeks at a little town five miles off, and in all that time, never once ſent to inquire whether this iſſue of her own blood was dead or alive. All this is publiſhed by Count Soden, and his name affixed as a voucher for the truth of it. I defy the annals of human debaſement to match this."

* See Barlow's Letter, March 1, 1798.

† Harper's Addreſs of March 2, 1799.

redations on our commerce, condemned by a moſt reſpectable member of their legiſlature, as equally inconſiſtent with good faith, and ſound policy ?*

Not admitting the above as the foundation of their attachment to France, her partiſans will probably rather recur to their uſual plea, which, however deſtitute of ſubſtance, has a more reputable aſpect, viz. gratitude, yes *gratitude*, never to be cancelled, for her afforded protection. It is no ſmall trial of patience to be compelled to anſwer pleas, which have no foundation in reaſon, nor even in the mind of the perſon who makes them ; and which are brought forward merely to conceal leſs honorable ſentiments. It is very eaſy to anſwer in the preſent caſe, that if gratitude is ſtill due for aſſiſtance, for which the ſtipulated price has been paid in full, and which was afforded, as every one muſt be ſenſible, and as the National Aſſembly have acknowledged, not from a regard to the intereſts of republicaniſm, but from oppoſition to England, this gratitude is due to the ancient, and not to the preſent government of France ; and ought to lead us to deplore the fate of an unhappy king, and not to attach us to thoſe who, with

* Paſtoret's motion in the Council of 500, 1797.

circumſtances of needleſs and unfeeling cruelty, have deprived him of his crown and life.*

Or will they juſtify their partiality for France by the plea, that it is a *ſiſter republic;* the land of liberty? It is ſtyled, indeed, a republic, but in reality, a more deſpotic government does not exiſt in Europe. From the beginning of the revolution the people have been the dupes of ſucceſſive factious leaders, who have miſled one part by falſe repreſentations, and drove the other by terror into a compliance with their ambitious views. But now, their government is in theory, as well as practice, deſpotic. However favorable to the natural rights of men, we may believe the ſeveral conſtitutions ſucceſſively adopted in the years 1791, 1793, and 1795, to have been, the preſent leaves the people but a very faint ſemblance of repreſentation or legiſlative power.

* Among many inſtances in confirmation of this fact, it is ſufficient to obſerve, "that the head of the princeſs Lamballe was hoiſted on a pike, and carried before the temple where the royal family were impriſoned, and they were called to the window to ſee it. A fainting fit, from hearing of the event, fortunately ſaved the queen from the heart-rending ſight." See Moore's and Clery's Journals.

Are we not then warranted in preſuming, that, among the more enlightened citizens, at leaſt, the real grounds of attachment to France, are different from the oſtenſible ones?

2d. To what other cauſe, than the one here ſuggeſted, can we aſcribe that oppoſition to all the leading meaſures of the late adminiſtration, which has been uniformly maintained by thoſe identical perſons, who have manifeſted ſuch a ſtrange predilection for French politics? The notoriety of this oppoſition, renders it unneceſſary to adduce any proofs of its exiſtence. That our rulers have committed errors, is preſumable. They were human beings, and had to explore a new, and untried path, amidſt innumerable difficulties, without the uſeful aid of precedent and experience. But were thoſe errors ſuch as afforded any juſt pretext for the perpetual clamors, the factions, cabals, and inſurrections, with which they have been oppoſed, and impeded? Whatever may have been their errors, the reſult of their meaſures has been the eſtabliſhment of peace with the nations of Europe; peace with the Indians upon the principles of humanity, and with proſpects of permanency; the preſervation of our neutrality againſt artful and violent attempts to involve us in European con-

tentions ; the conſolidation of our feeble union, and the reſtoration of that vigor and energy which were almoſt exhauſted. Our deranged finances have been reduced to a regular ſyſtem, and a revenue raiſed, which, though ſcarcely perceived in its operation, has been adequate to the ſupport of government, has anſwered many extraordinary demands, and effected a conſiderable reduction of the public debt. To the ſame judicious ſyſtem, are we indebted for the exiſtence of a *Navy*, which has enabled us to repel many wanton encroachments on our neutral rights, and been the principal means of our preſent commercial proſperity. Favorable arrangements were alſo made for the recovery of our property from the hands of ſpoilers ; and that this proviſion has not been more complete has probably been owing to the belief which the French government entertained of their influence in the United States. With great juſtneſs, Preſident JEFFERSON announced, in his inaugural ſpeech, that our government, at the cloſe of our late adminiſtration, was "in the full tide of *ſucceſsful* experiment."

I ſhall not attempt a further juſtification of thoſe meaſures which have been ſo ſeverely cenſured. All who have witneſſed the difficul-

ties from which we have been extricated; and the proſperity which has reſulted to all claſſes of citizens, from the meaſures which have been adopted and purſued, in the two late adminiſtrations, and yet remain unſatisfied, as to their wiſdom, I can have no hope of convincing by any arguments I can uſe. It ought, however, to be remarked, that theſe meaſures were adopted by WASHINGTON and ADAMS, and warmly recommended by them, as indiſpenſible to the peace and proſperity of the United States, and the perpetuity of their union and independence. We may probably ſoon be called to witneſs the effects of a departure from their ſalutary ſyſtem.

To what cauſe then are we to attribute the oppoſition which has been made to ſuch men, and ſuch meaſures; men, who have given the moſt unequivocal proofs of a wiſe, patriotic, and faithful adherence to the principles of rational liberty, and the intereſts of America, through ſcenes which try men's principles; meaſures, which have procured to this country, reſpectability abroad, and proſperity and ſtrength at home? The nature and ſyſtematic operations of this oppoſition appear perfectly unaccountable and myſterious, unleſs we recur to ſome *ſecret* influence. This influence, mov-

ing many hidden springs, produces those uniform effects which are visible in all parts of our country. And this conclusion forces itself upon our minds when we recollect, that the class of men who raise this outcry, and who are so extremely jealous of any encroachments on the privileges of mankind, are the very persons who justify all the extravagant and tyrannical proceedings of the French government; not excepting that arbitrary act of the directory, in 1797, which drove into banishment, without the form of a trial, some of the best of her legislators, and the most worthy of her citizens.

3d. Whence is it, that this jealous concern for the liberties of America, this nice sense of the rights of man, (to which is ascribed the opposition to government) originated in the southern States, is still most prevalent there, and is thence communicated to the eastern States? I certainly have no disposition to foment a spirit of division, nor would I suggest an idea detracting from the respect due to many southern gentlemen, whose fortunes have been devoted to the pursuits, not of pleasure, but of the liberal arts, and who have become blessings and ornaments to their country; but, as an opposition in principles is

known to exiſt, it becomes neceſſary, in order to acquire juſt notions of liberty, that the origin and tendency of theſe principles ſhould be freely diſcuſſed. Some obſervations on the ſubject are evidently of importance in the preſent inquiry. I muſt, therefore, take the liberty of aſking, if the principles, which have attached many of the citizens of the United States to France, and rendered them oppoſed to the leading meaſures adopted by WASHINGTON and ADAMS, flow from an enlightened ſpirit of freedom, whence is it, that theſe ſentiments are found, originally, and principally, in the ſouthern part of the Union?

Are the habits and manners of the people there, more congenial to the ſpirit of genuine republicaniſm? or are the citizens generally better informed? Do they acquire this patriotic ſpirit in their elective aſſemblies, where, we have been informed, by one of their own legiſlators, that bludgeons are ſubſtituted for proxies, and the arguments of the citizens acquire weight in proportion to their bodily ſtrength and activity? In drawing the portrait of a true republican, would you repreſent him with one hand contending for the rights of man, and with the other holding a ſcourge over his trembling ſlaves?

It has been ſuppoſed of the firſt importance in republican governments, that the lower claſſes of the people be well informed; that youth be taught to ſubject their paſſions to the dictates of reaſon and duty, and be early trained to habits of virtue, induſtry, and economy. But if, as has been repreſented, New England be the "*La Vendee* of America," and its inhabitants ariſtocrats, until they are politically regenerated by the ſouthern ſtates, the above principles of education muſt be renounced as erroneous, and the race ground, and the gaming table, acknowledged the beſt ſchool for the education of republicans.

Here new paradoxes occur, and paradoxes they remain till we recollect, that Illuminiſm firſt dawned upon the ſouthern ſtates; that they formed the principal reſort for European emigrants, and there only, we diſcover the lodges which derive their origin from the *Grand Orient*, at Paris. Have we, then, no grounds to conclude that theſe outrageous pretenders to liberty, who "diſpiſe government, and are not afraid to ſpeak evil of dignities," are the genuine offſpring of that ſect, which we have ſeen alike oppoſed to the reſtraints of religion, and the laws of ſociety?

Why do we hear, from the ſame quarter, the clergy of New England repreſented, not only as uſeleſs, but a public nuiſance.* I ſhall not undertake the defence of this order of men, nor attempt a refutation of the various, and very indefinite charges brought againſt them. The people of New England are acquainted with their clergy, and can judge for themſelves, whether or not they are juſtly cenſured. One charge, however, as it is more frequently alledged, and reſpects their ſecret intentions, and therefore not ſo eaſily refuted, demands more particular attention. The charge to which I refer, is, in ſubſtance, this, that they are unfriendly to the political intereſts of their country, and the principles of the American revolution. Is this a fact? If it be proved, I preſume it muſt be by the ſame kind of logic, by which thoſe who bring the charge, attempt to prove that WASHINGTON was blind to the intereſts of his country; ADAMS, a monarchiſt; and the citizens of New England, ariſtocrats. But let us attend to facts.

* In proof of the fact here intimated, I beg leave to refer the reader to thoſe newſpapers in which Waſhington's ſyſtem of politics is condemned, and the meaſures of France advocated in the groſs.

It is a matter of public notoriety, that at the time of the American revolution, no claſs of men were more united, or more active in their efforts to promote that cauſe. Their public performances afford, alſo, abundant proofs of their warm attachment to the French revolution, until it became evident that the cauſe in which France had embarked, was the cauſe of licentiouſneſs, oppreſſion, and atheiſm. Have then theſe men in a body relinquiſhed that ſyſtem of political faith, which, at that period, they ſo fervently embraced? To what probable cauſe, can ſuch a general revolution of ſentiment be attributed?

Their accuſers will not probably aſcribe it to their ignorance, for they likewiſe accuſe them of meddling too much with politics; it is therefore preſumable that they have, at leaſt, acquired political information.

Will it be ſaid that the proſpects of ambition have led them aſtray? This would be a very uncharitable ſuppoſition indeed; for although they are *men of like paſſions* with others, they are not, in all caſes, expoſed to *like* temptations. Excluded, by their profeſſion, from poſts of worldly honor and profit, they are merely ſpectators of the contentions of

ambition. Unleſs they are influenced by a patriotic concern for their countrymen, they have no connection with government, other than to ſecure for themſelves the bleſſings of freedom, and to tranſmit the precious inheritance to their poſterity. In haſte to deprive them of public confidence, their accuſers have induſtriouſly, and indiſcriminately applied to the clergy here, the charges brought againſt the order in Europe. But what ſimilarity in ſituation is there between the cardinals, biſhops, and lords ſpiritual, of the European hierarchies, and an American clergyman, who, by the ſcantineſs of his ſupport is compelled to the moſt rigid economy, and often to labor with his own hands, to obtain a decent ſupport for his dependants; and inſtead of the proſpect of preferment, muſt conſider himſelf fortunate if he be not diſpoſſeſſed of his office, and ſubjected to the inconveniences of a removal?

Their poverty, indeed, expoſes them to temptations, in point of property, ſhould ſuch temptations preſent; but it is fortunate, with reſpect to this charge, that the public meaſures to which they have conſcientiouſly given their ſupport, have been unfavorable to their private intereſts. The duties of impoſts and ex-

ciſe, which are taken from the conſumer, and eſtabliſhment of banks, which has operated the greatly to advance the price of every article of life, have reduced their means of ſubſiſtence. This has been ſo obvious, that their pariſhioners, in general, have felt themſelves bound in juſtice to increaſe the nominal ſum, to preſerve the original value of their ſtipends. The clergy, alone, are excluded a ſhare in the increaſing wealth of their country; and were they governed by ſelfiſh motives, merely, would be the firſt to oppoſe, rather than the firſt to defend the adminiſtration.

But it has alſo been ſuggeſted, that, in eſpouſing this cauſe, they have meanly courted the favor of the majority. For an anſwer to this charge, facts declare the truth; for it is a known fact, that many of the clergy have nobly maintained their ſentiments, and warned their hearers of their danger, at the hazard of their diſpleaſure, and of offending particular gentlemen of influence. The author in particular, pleaſes himſelf, that he, at leaſt, ſhall eſcape the charge of a time-ſerver, as he is weekly notified, through the medium of the Worceſter Gazette, by one high in office, that the cauſe he here advocates, is faſt ſinking

into contempt; and that he already foreſees the "downfall of Federal Clergymen."

The above obſervations are not ſo much deſigned to vindicate the clerical order, as to develope the real deſigns of their calumniators. Theſe accuſations appear as groundleſs as the attachment of their authors to French politics. It is to be preſumed that they are not the real cauſes of the preſent oppoſition to the clergy of New England. No; their attachment to order, the reſiſtance they make to the progreſs of philoſophiſm, their exertions in defence of Chriſtianity, and their attempts to impreſs its important, but unwelcome truths, on mankind, conſtitute their real crime, in the judgment of their accuſers. Political opinions prove a convenient cover for ſchemes not yet ripe for execution. Were the enemies of religion among us to come forward unmaſked, and avow their real deſigns, it would be demonſtrative proof that they had apoſtatized from the principles of their maſter; but the diſciples of Voltaire and Weiſhaupt are true to their favorite maxims, "to bind men with *inviſible* bands. To ſtrike, but hide the hand."

We accordingly find thoſe who are endeavoring to deprive the clergy of all public

confidence, abounding in what D'Alembert calls "*bows to religion.*" Religion is carefully ſpoken of with high reſpect, in thoſe publications which denounce the body of the clergy as hoſtile to the intereſts of their country. "They muſt be gained or ruined," the reader will recollect, is a prime maxim of the order; but finding that the clergy of New England will not be induced to betray their religion and country, and conſign themſelves and their poſterity to infamy and wretchedneſs, they are unceaſingly repreſented, as attempting to ſubvert thoſe eſtabliſhments to which they have invariably given their ſupport, and to annex to their office the honors and emoluments which are peculiar to the corrupt religious eſtabliſhments in Europe.

That friends to order and religion, by a ſeries of miſrepreſentations, are led to give their ſupport to ſyſtems, which, if free from deception, they would deteſt, is not to be doubted; but the man who approves the principles on which the French revolution has been conducted, and is pleaſed with that liberty and independence, which have received the ſanction of the National Aſſembly, cannot but wiſh for the abolition of the Chriſtian faith, and whatever gives it ſupport.

The reader will remark, that the ſame evidence which proves that Illuminiſm, or French influence, (for one involves the other) has exiſted in America, proves that it now exiſts among us. The ſimilarity of the effect, indicates the ſameneſs of the cauſe. In 1794, we find Fauchet ſketching the grievances which excited the weſtern inſurrection. In 1797, appeared the ſocieties of United Iriſhmen. In the ſame year, the American Envoys were aſſured, "That it was in vain for them to think of uniting their countrymen againſt France, by expoſing the unreaſonableneſs of their demands. You ought to know," they are told, "that the *diplomatic ſkill* of France, and the *means ſhe poſſeſſes in your country*, are ſufficient to enable her, with *the French party in America*, to throw the blame which will attend the rupture of the negociations, on the federaliſts; and you may aſſure yourſelves this will be done."*

At the ſame period, Mr. Pinckney was told by another French negociator, "we know we have a very conſiderable party in America, who are ſtrongly in our intereſts."† Has this

* Diſpatches from American Envoys, publiſhed by the Secretary of State, No. 2.

† Ibid. Exhibit A. No. 4.

"French party in America," this "very conſiderable party," on which the Directory placed ſo much dependance in 1797, became entirely extinct? Have they been in no degree active, ſince that period, to excite jealouſies, foment diviſions, alienate the citizens from their beſt friends, to diſſeminate the principles of infidel philoſophy, and overturn the ancient happy eſtabliſhments of our country?

If, in their attempts to deprive us of our religion, they have not obtained an equally decided victory, zeal has not been wanting, nor has their ſucceſs been inconſiderable. The principal bulwarks are yet ſafe. Our bibles are not conſigned to the flames; nor our places of worſhip devoted to idolatry, and pagan rites. The Chriſtian ſabbath, although treated with practical contempt by ſome who ought to give it their firm and decided ſupport, is not yet aboliſhed by law. But many of the outworks are in the power of the enemy, and they are daily making regular and alarming approaches.

It is not my intention, by the foregoing obſervations, to implicate all thoſe who err in their political opinions, as engaged in the con-

ſpiracy againſt Chriſtianity, and ſocial order. This is far from being the caſe; yet I have no doubt that many perſons, who are ſincere friends to religion, their country, and mankind, are led, by a ſeries of miſrepreſentations, to give their ſupport to ſyſtems, which, if ſeen in their true nature and tendency, would excite their abhorrence. It is, indeed, aſtoniſhing that good characters, real friends to Chriſtianity, ſhould be ſo eaſily filled with ſuſpicion and jealouſy towards men of eſtabliſhed character, for piety, talents, and patriotiſm, and drawn in to aid the enemies of their religion, and their country; and this too, by perſons, whoſe moral and religious characters they cannot but hold in abhorrence; but Weiſhaupt himſelf wondered at the ſucceſs of his own policy, and in his confidential epiſtles, often exclaims, "What cannot men be made to believe."

Perſuaded that many are unwarily led to advocate a cauſe which militates againſt the beſt intereſts of their country, theſe hiſtorical ſketches, and articles of evidence, have been collected for their benefit; and with the ſame friendly deſign their calm and unprejudiced attention is requeſted to the contents of the following

ADDRESS.

Friends, and Fellow Citizens,

I AM very ſenſible that the diſcerning eye will diſcover many defects in the foregoing ſtatement, but they are errors of the head, not of the heart. There is not a circumſtance intentionally miſrepreſented, nor a ſentiment expreſſed, which is not the reſult of conviction. I am aware that ſome from policy, and others from ſentiment, will be diſpoſed to treat theſe apprehenſions as chimerical; but to me they are real. In my view, alarming dangers hang over my country, and even now the lurking foe is preparing an exploſion, which, unleſs prevented, will level her riſing glories with the duſt. Poſſeſſing theſe ſentiments, neither duty nor patriotiſm would ſuffer me to decline a ſervice, however ungrateful, which afforded ſome proſpect of aiding a cauſe to which I feel myſelf connected by the ſtrongeſt ties of affection. Your country, is my country; here I have a family, dear to me, and friends, whoſe fortune, with my own, is connected with that of America. Can I then ſee her dangers, and be ſilent?

Warmly has my heart entered into the pleaſing proſpects which have dawned upon the land of my nativity, nor will I yet deſpair of her ſalvation, confiding in that helping hand, which has been her guide in darkneſs, and her ſhield in danger. Numerous and powerful ſtill are her friends, could they be rouſed to exertion; and exertion there muſt be, or our ruin is inevitable. If propitious heaven has decreed ſalvation for our country, means will be found to diſpel the facinating charm which is now drawing her into the ravenous jaws of her devourer. She will be enabled to diſtinguiſh *real* from *pretended* friends. While we are ſupine and indolent, reſting in the goodneſs of our cauſe, and fondly hearkening to thoſe who cry peace and ſafety, the enemies of our peace, of our independence, of our religion, are alert and reſtleſs. It is painful and alarming to hear worthy citizens applauding themſelves for the ſagacious diſcovery, that the commotions of the day are merely agitations excited by contending candidates; that we are all aiming, in different ways, at the ſame object; "that we are all federaliſts, all republicans." Theſe ſentiments, induſtriouſly propagated by thoſe who wiſh to lull us into ſecurity, unfortunately accord with that love of eaſe, ſo unhappily prevalent in our moſt important concerns.

Under a like paralytic ſtupor, the effect of French intrigue, and modern illumination, the Helvetic republic fell a prey to her treacherous invaders. "The inhabitants ſeemed fearful of being rouſed from their indifference, and were offended at predictions meant to put them on their guard. Woe to him who diſturbed the general quiet by peeviſh reaſoning on the future, and on the danger of connections in which they were ſinking deeper and deeper! The majority of the Swiſs were like thoſe patients who are angry with the phyſician for deſcribing their diſorder to them."* "We come among you as friends. We are your brothers. Do not be afraid of any ill treatment. Property and perſons ſhall be protected, as much as the enemies of liberty ſhall be made to ſuffer."† This was the language of Mengaud, commiſſioner of the Executive Directory, in his proclamation, prefaced with "Peace and ſafety to all his friends." The too credulous Swiſs greedily drank the luſcious poiſon; they believed that the Direc-

* Mallet Du Pan's Deſtruction of the Helvetic Republic, Boſton edit. 1799. p. 108. A book that ought now to be read by every American.

† Ibid. p. 256.

tory were, what they pretended to be, friends to freedom, and the rights of man. They even baniſhed their faithful monitor, when he endeavored to awaken them to a ſenſe of their danger. But "*impriſonments*, *inſults*, *rapes*, *requiſitions*, and *rapine* of all kinds, ſignalized the arrival of theſe ſtrangers, whom *Mengaud* had but juſt announced to their victims *as brothers and friends.*"*

Confide not, my countrymen, in an imaginary power to reſiſt the ſubtle invaders, when once they have bound your hands with inviſible bands. Your enemies themſelves have forewarned you, "that an army of *principles* will prevail, where an army of *ſoldiers* cannot."† When they have ſufficiently corrupted your morals, philoſophized your religion, overturned your ancient eſtabliſhments, and diſſeminated their diſorganizing principles among you, then will they riſe upon their prey, and add America to the liſt of "*fleeced*" republics.

Mallet Du Pan, deſcribing the ſituation of Switzerland, previous to the late revolution

* Mallet Du Pan's Deſtruction of Helvetic Republic, p. 147.

† Thomas Paine.

there, obſerves, "There was no ſtate in Europe ſo ſecure from the contagion of French principles; every thing was an antidote to this peſtilence: The ſlow and phlegmatic character of the inhabitants, their rooted and powerful habits, the experience of a government adapted to their diſpoſitions; and, in fine, the ſoundneſs of their judgments, which guarded them againſt the ſeductions of the pen, and of the tongue." If ſuch examples will not teach, nor ſuch warnings alarm us, our ruin is not far diſtant.

It is a falſe and dangerous ſentiment that "monarchies alone have cauſe to dread the revolutionizing ſpirit of the times;" for it is obvious that republics are the theatres on which political mountebanks moſt ſucceſsfully exhibit their diſorganizing feats. Where, as in ſuch governments, popular elections are frequent, and the poiſon which infects a diſtant member, is inſtantly conveyed to the vitals. When an individual is gained, a lodgement is made in the government, of which that individual forms a part, either in perſon, or by his agent; and his influence is inſtantaneouſly felt. In monarchical governments it is very different. The diſeaſe, which there pervades the external parts, but very remotely affects

the vital, active powers of government. How feeble the impreſſion which France was able to make upon England, compared with the ſhock which the republics of Europe received from her revolutionary agents? The combination of *United Iriſhmen*, and ſimilar ſocieties in England and Scotland, produced no viſible alteration in the Britiſh government; but had it been ſimilar to the American, a complete revolution muſt have been the conſequence.

The ſame cauſe which renders republics more acceſſible to theſe evils, proportionably prevents their ſuppreſſion; for thoſe dangerous perſons form directly or indirectly, that very power on which ſociety depends to expel the foe; and hence, the government, in this reſpect, is reduced to a nulity. Nor is a large number of conſpirators neceſſary to raiſe obſtructions and impede the government; for in every ſociety theſe perſons find many natural allies, ever ready to join their forces. Such are diſappointed candidates, who are commonly willing rather to impede and perplex, than to aſſiſt their more ſucceſsful competitors; ſuch are thoſe, and they are not a ſmall party, who, from a natural jealouſy of their rulers, are prepared to credit every unfavorable intimation concerning them,

however improbable or abſurd. Such, in fine, are thoſe ſelfiſh beings, whom no conſiderations of public good will induce to act with any vigor: Theſe, if they do not appear in direct oppoſition to government, are ſo many clogs and impediments to its vigilance and activity. Theſe plain obſervations are introduced to awaken you, my countrymen, to that virtuous watchfulneſs and firmneſs, neceſſary to preſerve a free government, and to put you upon your guard againſt the diſorganizing arts of thoſe, who, under whatever pretext, are endeavoring to overturn the ſyſtems and eſtabliſhments which experience has taught you are uſeful.

Do you aſk, what is to be done? As uncommon abilities and penetration are leſs uſeful in a ſearch after happineſs, than upright intentions and an honeſt heart, I ſhall attempt an anſwer to the ſuggeſted inquiry. The ingredients of mental and ſocial happineſs, like the neceſſaries of life, conſiſt in ſimples, and are eaſily obtained. When the theorizing geniuſes of the day have invented a better medium of reſpiration than the vital air, or a bodily aliment preferable to that which nature provides, then will they merit a hearing, while they promiſe us a *Utopia* in

the regions of infidelity, and quiet repoſe on the billows of a revolution. But if you wiſh for that kind of order and quietneſs, for which our favored land has been diſtinguiſhed, the following directions point out a plain and ſafe path.

1. Attend to the education of your children, and let it be your principal care to impreſs their minds with religious and moral truth. Much has been ſaid, and much more might be pertinently ſaid, upon the importance of education. The youthful mind is a field prepared for the reception of precious ſeed; but if neglected, will ſoon be overſpread with every poiſonous growth. I am convinced that faithful endeavors to inſtil the principles of virtue and religion into the minds of youth, is attended with a much greater probability of ſucceſs than is uſually imagined. It is undeniable, that early impreſſions, which have appeared to be entirely eraſed by the influence of ſtrong paſſions and peculiar temptations, have ſurvived the ſhock, and produced the happieſt effects. Even where this is not attained, early habits of regularity, decency, and induſtry, are not of ſmall importance in ſociety, nor are they eaſily loſt. The impreſſions made by ſuch an educa-

tion have evidently had a great effect in preventing the influence of the diſorganizing principles of the day, in the New England ſtates.

A religious education was formerly reprobated by infidels, under the pretence that it gave a bias to the mind before the judgment was matured; but they themſelves have removed this objection; they are not aſhamed to make it a maxim in their code, to ſeize the young, untutored mind, and infuſe into the unſuſpecting heart the poiſon of atheiſm. Learn from your enemies the importance of early impreſſions, and while they are attempting to diſſeminate the ſeeds of infidelity, let it be your watchful care to introduce the vigorous plants of piety and virtue. Furniſh their minds with uſeful knowledge; teach them the true dignity of man; read to them the leſſons of experience, habituate them to ſelf government, the regulation of their paſſions, and a ready ſubmiſſion to needful reſtraints. Attend to their books, and exclude the numerous publications which are either ſecretly, or avowedly, deſigned to propagate the immoral and irreligious ſpirit of the times; or, if this is not practicable, let them not be without the antidote furniſhed in

many late able replies to the pleas of infidelity. We deny our profeſſion as Chriſtians, if it is not our firſt concern, in the education of our children, to impreſs their minds with the fear of God; to eſtabliſh them in the principles of natural and revealed religion, and the evidences of the Chriſtian faith.

The taſk of forming the youthful mind, at all times one of the moſt important duties in ſociety, acquires, in preſent circumſtances, an increaſed demand on our attention. Religion, ſociety, parental affection, unite in the demand. It would be happy, if preſent dangers ſhould prove the means of awakening the attention of the Chriſtian world, to a ſubject ſo deplorably neglected.

It is fervently to be hoped, in particular, that our Colleges, and other literary inſtitutions, will be preſerved from contamination. Theſe are principal objects in the view of the modern enemies of mankind. In obſerving the weakneſſes of human nature, they have diſcovered, that a youth of genius, thirſting for literary fame, whoſe education was unfiniſhed, and his judgment immatured, was preciſely in a ſituation to be impreſſed with the faſcinating charms of Illuminiſm, and

prepared to exchange his underſtanding and conſcience, for the flattering title of a philoſopher. Much depends, at this day, upon the gaurdians of our public ſeminaries, and much we expect from their fidelity and zeal, in preſerving theſe public fountains from impurities.

2. Support thoſe inſtitutions of your anceſtors, which you have ſeen crowned with peace, glory, and happineſs. When will mankind receive the inſtruction ſo forcibly impreſſed by univerſal hiſtory, by daily obſervation, and the word of God, that "*Righteouſneſs alone exalteth a nation?*" That rank atheiſm is deſtructive to ſociety, receives a ready aſſent from thoſe who appear inſenſible of what is equally true, that a departure from the habits and principles of ſtrict virtue and religion, is an approximation to atheiſm, and a departure from the only ſolid foundation of ſocial order and peace. They forget that it is religion, not in theory, but in practice, which conſtitutes the happineſs of an individual, and of a nation.

Men who derive their importance from ſhowy accompliſhments, and the gewgaws of life, look with contempt upon the ſimple man-

ners of our venerable anceſters; but whatever advancements we have made in uſeful diſcoveries and the elegant arts of life, juſtice requires that we aſcribe to their virtues our moſt precious bleſſings. In a ſtrict attention to family government, in early habits of induſtry, in a ſincerity, ſimplicity and temperance of manners, and in the civil, literary, and religious eſtabliſhments of our country, they laid the foundations of what remians of glory and ſtrength in the American edifice. We do not aſcribe to them perfection. Human nature will be attended with the characteriſtics of weakneſs. In them, a zeal for the truth degenerated into a degree of intolerance; but have not we ruſhed with violence into the oppoſite and more dangerous extreme? The narrow path of virtue is ſtretched to an almoſt unbounded width; and in theſe days of catholiciſm, the idea that infidelity diſqualifies for public offices, or even for future happineſs, is condemned as a ſpecies of bigotry. It is eaſy to perceive that ſuch a relaxation of moral and religious principles is, in its effects, a near approach to atheiſm. The checks neceſſary to reſtrain the ſtrong corruptions of the heart are taken away, and theſe corruptions, as they gain ſtrength, gradually undermine, and, in their progreſs, will demoliſh the ſtrongeſt bulwarks of ſociety.

When an individual looſes his habits of induſtry, acquires a reliſh for expenſive living, and ſeeks in ſcenes of diſſipation that ſatisfaction which he no longer finds in the ſober pleaſures of life, we foreſee his ruin, and withdraw our confidence; and can a ſociety compoſed of ſuch individuals, be long proſperous and happy? No; the ruin is more inevitable in the latter caſe, than in the former; for a profligate individual may be controled, perhaps reformed, by his ſober neighbors, but when vicious manners become prevalent in ſociety, a current is opened which defies all reſtraint, and carries along with it, many who nobly attempt to reſiſt its impulſe.

I am painfully conſcious that the puritanic ſimplicity of our anceſtors, will rather excite a ſneer of contempt, than a deſire of imitation in this ſelf-important age. Enjoying the full tide of proſperity, moderation, temperance, and the reſtraints of religion, are unwelcome themes: But this, my countrymen, is the alternative eſtabliſhed in the high unalterable decrees of Heaven, if we participate the *vices* which have wrought the ruin of other nations, we muſt alſo partake of *their plagues!*

It will doubtleſs be underſtood that theſe obſervations are not deſigned to recommend any particular uncouthneſs of manners, which the cuſtoms of the age, or their peculiar circumſtances produced. The value of a gem is not diminiſhed by a poliſhed ſurface. What principally demands our attention and imitation in our worthy progenitors is, their love of religion, and their ſtrict practical regard to its duties, producing undiſguiſed ſincerity, and genuine patriotiſm. Religion gave direction, vigor, and activity to all their meaſures. Religion firſt generated, and that alone can preſerve, the glory of America.

Guard this treaſure with peculiar care. Here let it be remembered, the efforts of your enemies are ſecretly, but powerfully directed; and never will they feel their victory complete until, as they themſelves expreſs their hope, "*Chriſtianity is thrown into the back ground.*" To this object they are equally prompted by their enmity to the holy nature of this religion, and by a deſire to extend their influence over the mind; for they cannot be inſenſible, that while virtue exiſts in the world, their ſyſtem muſt meet oppoſition.

But what are the conſiderations by which theſe men would induce us to renounce a

religion, of the authenticity and benign influence of which, we have ſuch convincing proofs? Modern infidels appear to have placed their principal dependance on the articles, *prieſtcraft* and *prejudice*.

Under the *firſt*, they paint, in glowing colors, the pride, ambition, and oppreſſions of the papal hierarchy, and of the higher orders in other religious eſtabliſhments. That the emoluments, injudiciouſly annexed to the clerical office in many parts of Europe, ſhould induce men, deſtitute of religion, to aſſume the ſacerdotal character, is perfectly agreeable to the known principles of human nature; and that ſuch men, when in office, ſhould diſregard their ſolemn engagements, is very probable; but the concluſion theſe modern reaſoners deduce from theſe premiſes, viz. That the Chriſtian religion is a ſyſtem of prieſtcraft, is not ſo clear. If, by aſcribing religion to prieſtcraft they mean, that theſe wicked prieſts invented the religion taught in the goſpel, the abſurdity of the idea, muſt be apparent to every perſon acquainted with its holy, humble doctrines. It could not be *craft*, but the higheſt degree of ſtupidity, in ſuch men to invent a religion, which, in the ſtrongeſt terms, condemns their ambition, and holds them up to mankind as impoſtors.

If they mean, that the miſconduct of ſome of its miniſters and profeſſors proves that Chriſtianity is a fable, the inference is equally erroneous; for is it evident, that if revelation be true, hypocriſy would have had no exiſtence, or that ambitious men would not make religion a ſtepping ſtone to preferment? Yet until it ſhall be proved that wicked men would not thus pervert a true religion, this perverſion of Chriſtianity, is no argument againſt its divinity. Is gold leſs valuable becauſe it has been counterfeited; or, becauſe *Thomas Paine* pretends to reaſon, is reaſon a uſeleſs faculty? If your bibles countenance hypocriſy, pride, and oppreſſion, they are unworthy your regard; but while they inculcate nothing but what is virtuous and praiſe worthy, bind them to your hearts, faithfully follow the directions they give, and they will lead you to ſafety and happineſs.

Another inſtance of modern ſophiſtry is, to reſolve religion into prejudice, and conſtantly uſe theſe terms as ſynonymous. This is a moſt popular ſtroke. It is infallible with men of weak minds, who would be thought *philoſophers*. The very ſound of vulgar prejudices frightens them out of that pittance of judgment which was theirs by original inheritance.

But is this a fact, that mankind are biassed in favor of doctrines which stand opposed to all the strong, leading passions of the heart? Universal observation teaches, that we are apt to be prepossessed in favor of what we wish to be true; but the modern doctrine of prejudices, contradicts this observation: it represents mankind as unaccountably disposed to believe, in opposition to the dictates of reason, and the impulse of inclination.

That Voltaire, after writing forty volumes against Christianity, and spending seventy years in attempting to "*crush the wretch*," should be tormented by prejudices in favor of religion, may appear credible to those who "believe in all unbelief;" but in this, and many similar instances, every unbiassed mind will see a superior power impressing the soul with an irresistible consciousness of Almighty justice.

Not the arguments in support of Christianity, but those of an opposite nature owe their influence to the power of prejudice. These deceivers are not unmindful of the opposition of the heart to the restraints of religion. On this principle, corruption of morals becomes an important part of their system. They studiously endeavor to inflame the passions of

men, that the obligations of duty may become more irkſome; and that the cauſe they wiſh to ſupport, may find a more powerful advocate in the heart. Infidelity owes its ſtrength, not to argument, but to feeling. An hundredth part of the evidence which has been produced in ſupport of the truth of Chriſtianity, would determine every perſon's judgment, in all caſes, where the inclinations had no influence.

My countrymen, ſuffer not the arts of ſophiſtry, or your own paſſions, to rob you of that benign religion which was ſo dear to your anceſtors, which ſupported them under their trials, rendered their names precious to poſterity, and originated eſtabliſhments ſo happy in their effects.

3. Conſider the importance of having your public offices filled with men of virtue and religion. This is indeed included in the example of your anceſtors; for they had the wiſdom to diſcern, that none but thoſe who were friends to religion, were friends to ſociety; but the preſent alarming inattention to this ſubject, recommends it to more particular notice.

Are magistrates the ministers of God, and the representatives of the Supreme Ruler? Thus *Christians* are taught to consider them. When, therefore, a nation, nominally Christian, elect to these offices, men avowedly, or practically opposed to the Christian religion, is it not a public affront to the righteous Ruler of the universe? However casuists may determine this question, the aspect, which the election of such men has upon the interest of society, is in every respect highly unfavorable. A person of this description, may faithfully serve his country, or he may betray, or he may enslave it; what course he will take, depends merely on circumstances. A regard to reputation, and what is called principles of honor, which might have an influence in smaller concerns, cease to operate when the high objects of ambition are presented to the mind. When a man of ambition comes within the reach of supreme power, its attraction overcomes the influence of those weaker motives which, for a time, held him within the sphere of duty. In these circumstances men of principle only, such as was the Jewish MOSES, and the American WASHINGTON, and ADAMS, will remain in their proper orbit, superior to all attraction, but that of their country's good.

To pretend that a man diſtitute of the principles of religion, will be as likely to be faithful to the intereſts of his conſtituents, as one of an oppoſite character, is to deny that religion tends to the good of ſociety. But have the oaths of office, a belief of the being and perfections of God, and of a future ſtate of rewards and puniſhments, no influence to excite men to fidelity? We know they are nothing to him who believes, "*that death is an everlaſting ſleep*," but they cannot fail to operate on every mind which is not paſt feeling.

It is futile to attempt to juſtify an inattention to the characters of thoſe we elect to office, by pretending, that to ſerve the purpoſes of ambition, men may aſſume a character which does not belong to them. It is not eaſy for thoſe who are objects of public notice, to conceal, for a long period, their ruling paſſion; and were ſuitable caution uſed, it is not probable that a deception would frequently take place. In any event, this cannot juſtify inattention to the ſubject. Shall we, with our eyes open, truſt our deareſt intereſts with a knave, becauſe it is poſſible we may be deceived in the man we believe to be honeſt? Our utmoſt care to preſerve our dwellings

may prove ineffectual, but ſhall we therefore put fire to them?

When due care is taken to elect men of good principles to public offices, even if the electors are deceived in the man of their choice, the object is not wholly loſt. The character of the Supreme Ruler is duly reſpected; the public ſuffrage is on the ſide of virtue, and virtuous men are countenanced; wickedneſs ſuffers a public frown, and the perſon elected, perceiving that he owed his advancement to a virtuous character, will be more careful to ſupport ſuch a character; and temptations to neglect, or betray his truſt, will have leſs effect upon him; but when infidelity is no bar to promotion, or when virtue and religion are conſidered as of no importance in a public character, theſe reſtraints are removed, and every temptation operates with full force.

When men, deſtitute of the principles of religion, are raiſed to important public offices, the effect muſt be extremely pernicious, as it reſpects the intereſts of religion in ſociety. You are not now to learn what influence examples, and eſpecially the examples of the great, have on the general ſtate of manners

and ſociety. The temper of ſuch men will influence their manners. However they may adopt ſome of the forms of piety, from a regard to appearances, their immoral and Anti-Chriſtian feelings, will give a complexion to their whole deportment.

I do not heſitate to ſay, that the man, with whom theſe conſiderations have no weight, is a ſtranger to the nature, excellence, and importance of Chriſtianity, and has the heart of an infidel. You will not, my countrymen, unleſs you are fatally blinded to your own intereſts, ſuffer the glare of abilities, or the impulſe of a party ſpirit, to allure you to commit the intereſts of your country to men, who are enemies to thoſe principles which form the pillars of ſociety.

Our inattention to the choice of public officers is highly criminal. Many entirely neglect the right of ſuffrage, while others bring forward the name which chance, or ſome one more deſigning than themſelves, preſents to them. What ſhould we ſay of a ruler who ſhould make choice of his principal officers in the ſame careleſs and capricious manner? Neither an individual, nor a multitude, ought to have the diſpoſal of the affairs of a nation, who is not more attentive to its intereſts,

Greater electioneering zeal is not, indeed, neceſſary than appears in ſome parts of our country; but it is fervently to be wiſhed, that this zeal were leſs under the impulſe of party ſpirit, and that calm, diſpaſſionate citizens would make it a more ſerious object to diſcover, and introduce into public offices, characters, whoſe election might promiſe proſperity to their country.

4th. Beware of men, who ſeek to rob you of your liberties and religion, by flattering your paſſions, and by a pretended concern for your intereſts. This is not a new mode of deception, but, in common with other modes, has undergone a modern refinement. Marat, the greateſt incendiary in France, Dr. Moore obſerves, "addreſſed the mob in the ſtyle of a lover to his miſtreſs; and the motto of a journal, which he publiſhed, was "*Ut redeat miſeris, abeat fortuna ſuperbis*," that is, "*Take the money from the rich, that it may be reſtored to the poor.*"

As a guard againſt the influence of ambitious, popular men, the Athenians provided the ſentence of oſtraciſm. Each citizen was required to write on a bone the name of the perſon, in his eſtimation, the moſt popular;

and he whoſe name was found on the greateſt number of bones, was baniſhed from the Commonwealth, under the idea, that he had acquired an influence dangerous to the republic. However abſurd in itſelf, and cruel in its operation, this practice was, it diſcovered a due ſenſe of the danger ariſing, in a free government, from the aſcendency ambitious men may acquire, by flattering the populace, and gaining the direction of their paſſions. While there are corrupt, ambitious men, this kind of influence will exiſt, and will be principally found in thoſe governments where its operation is moſt pernicious. Not, however, in oſtraciſm, but in virtuous habits, and a watchful attention to the intereſts of the public, ſhall we find our ſafety from the arts of theſe inſidious foes.

To confound the reputation which is the reſult of faithful ſervices, and approved merit, with the popularity of an impoſtor, is as injurious to the public, as to individuals. The former is as beneficial, as the latter is deſtructive. A ſmall degree of diſcernment, duly exerciſed, is generally ſufficient to detect the inſincerity of thoſe who flatter but to deſtroy. If I may be indulged a quotation ſo unfaſhionable, I would ſay, that St. Paul has accurately

described these deceivers; "They *zealously* affect you," says he, "but not *well*; yea, they would exclude you, that ye might *affect them*."

The man who lives only for himself, while he pretends a deep concern for the interests of society; the fomenter of factions; the seeker of offices; the corrupter of morals; the avowed enemy of Christianity; the man who endeavors to irritate your mind, by representing necessary public expenses, as an act of oppression, and those restraints which the order of society requires, as tyrannical; in fine, he who addresses your passions, rather than your understandings, such men bear the genuine characteristics of impostors; and are either the deluded agents of a party, or have themselves designs which they wish to conceal, while they proclaim themselves the advocates of the rights of man.

5th. Attend to the sources from which you derive your political information. The disorganizers of Europe were not unmindful of the advantage to be derived to their cause from having public presses, and periodical publications, under their direction. There, however, a degree of caution was necessary, and an apprehension of consequences gave a check to

the licentiouſneſs of the preſs; but in the United States, this medium of impoſition is, in a great meaſure, unembarraſſed; and demands very ſerious attention. Excepting the ſalutary reſtraints impoſed by the *Sedition Bill*, thoſe who were diſpoſed to foment diviſions, excite jealouſies, and diſunite the people from their government, have had an opportunity of inceſſantly attacking the minds of the citizens with the groſſeſt miſrepreſentations.

Evils of great magnitude have already originated from this ſource of miſchief. Objects have been preſented to the public, under every poſſible circumſtance of diſtortion, and ſuſpicions excited which were entirely groundleſs. It is an outrage upon common ſenſe to pretend, that there has been any adequate cauſe for the clamors and oppoſition which have embarraſſed the meaſures of the late adminiſtration. Could the citizens of the United States have an impartial view of their proceedings, it is to be preſumed, that ninety-nine hundredths of the virtuous, enlightened part of the community, would cordially approve of what, by the influence of miſrepreſentation, many are now led to reprobate.

An effectual remedy for the abuſes of the preſs has not yet been diſcovered, and perhaps, in a free government, no other remedy can be conſiſtently reſorted to, than the virtue and good ſenſe of the citizens; and this, we have reaſon to fear, will be but feeble indeed. The preſent ſtate of the public mind is evidently calculated to increaſe, rather than diminiſh, the evil.

If, my countrymen, you will calmly and diſpaſſionately inquire after truth, means of information are not wanting. If you give no encouragement to the numerous productions of the day, which are plainly dictated by a deſire, not to inform your judgments, but to inflame your paſſions, they will ceaſe; but while your minds are open to ſcurrility, calumnies, and falſehoods, they will abound. A ſpirit of party has given currency to many publications, from different quarters, which ought never to have ſeen the light. Truth is more injured than aſſiſted, by an alliance with paſſion. Important truths are not, indeed, to be ſuppreſſed, becauſe they may irritate the enemies of truth; but groundleſs aſperſions, and needleſs provocations, ſhould meet your pointed diſapprobation, if the ſalvation of your country is dearer than the ſupport of a party.

It is not the deſign of theſe obſervations to diſſuade you from an attention to public affairs. Your country needs, and has a right to demand, your vigorous efforts. It adds an additional ſhade to the darkneſs of the preſent day, that, where the ſtimulus of party ſpirit does not operate, there is ſuch a degree of torpor and inattention to a ſubject in which the happineſs of millions is involved. A neglect of public intereſt muſt be viewed as criminal in any ſtate of ſociety, but more eſpecially where the people claim to be the ſources of honor and authority. But let your exertions be given to your *country*, not to a *party*; and being convinced that religion, morals, order, and a government of laws, are the pillars of your national proſperity and peace, let theſe have your firm and vigorous ſupport.

6th. Renounce the Anti-Chriſtian and irrational practice of "ſpeaking evil of dignities." "Thou ſhalt not ſpeak evil of the ruler of thy people," is one of thoſe divine precepts which commends itſelf to every man's conſcience by its evident propriety, and demands our attention as of prime importance to the order of ſociety. It is an evil to which free governments are peculiarly expoſed; and a

ſtrong propenſity in human nature to this evil, has given an advantage to the diſorganizers of the preſent day, which they have not neglected.

The impracticability of ſupporting the authority of the laws, and the energy of government, when the executors of thoſe laws, and the officers of that government, are objects of conſtant ſcurrility and abuſe, muſt be obvious to every perſon of the leaſt reflection. The experience we have had of this ſpirit among ourſelves, is ſurely ſufficient to ſatisfy us of its pernicious tendency; and under a change of adminiſtration, it is painful to ſee many indulging the ſame ſpirit, which they have ſo juſtly reprobated in others. In the perſon, conſtitutionally inveſted with authority, we are to contemplate, not the *individual* whoſe election we once oppoſed, however reaſonable and well founded that oppoſition may have been, but the *magiſtrate*, in ſupporting whom, on conſtitutional ground, we ſupport the government of which he is the head.

Even when the public good requires, as doubtleſs it may require, that the character and conduct of public officers ſhould be expoſed, a ſolemn decency, and not a bitter and

licentious ſpirit, ſtill leſs a ſpirit of falſehood, ought to mark the tranſaction. Nor will the cenſurable parts of their conduct juſtify our withholding aid, countenance, and ſupport in the due execution of their office.

7th. Seriouſly reflect upon the nature and tendency of ſecret ſocieties. Weiſhaupt himſelf propoſes the queſtion, "Have you any idea of the power of ſecret ſocieties?" It is obvious, at firſt view, that they are not friendly to that harmony and cordial union which are ſo deſirable in every ſociety. Should ſome of the children in a family form themſelves into a ſecret club, exclude their brethren from their private meetings and confidence, and be often whiſpering their ſecrets, it is eaſy to foreſee that an undue partiality among the confederated brethren, and jealouſy, diſtruſt, and alienation of affection on the other part, would be the natural conſequences. The effects will be ſimilar, and equally certain, though they may be leſs viſible, in larger ſocieties. From the notorious tendency of ſuch combinations, many weighty and intereſting objections were made to the eſtabliſhment of the order of the *Cincinnati;* but the development of the myſteries of Illuminiſm, has given an additional weight to theſe

arguments, and placed, in a glaring light, the dangerous tendency of excluſive confederacies.

I am not inſenſible that theſe remarks criminate, in a degree, the order of Maſonry. The reſpect I feel for many gentlemen of this order, among my acquaintance, who, I doubt not, entered the ſociety with pure intentions, and yet remain free from this contamination; and my belief of the uncorruptneſs of the New England lodges in general, have made it, to me, an ungrateful taſk to relate the dark deſigns to which their order, after ſo long preſerving its luſtre, has been ſubjected. I can aſſure them that views, to which every private conſideration muſt yield, have been my ſole inducement to undertake this duty. This, in the minds of thoſe of the order whoſe approbation is moſt to be valued, I doubt not will appear a ſufficient apology. To theſe candid Maſons I heſitate not to ſay, that to me, a ſuſpenſion at leaſt, of maſonic operations, appears to be a meaſure, which the ſafety of ſociety, in its preſent ſtate, recommends; and it is difficult to conceive how any perſon, who admits the truth of the foregoing ſtatements, can diſſent from this idea. It is the ſentiment of many reſpectable Maſons; and ſeveral lodges in Germany have actually

cloſed their proceedings, on this principle. It is with pleaſure I tranſcribe an extract from a maſonic oration on ſuch an occaſion, hoping, that the example and the ſentiments, will have their due influence.

"Brethren and Companions, give free vent to your ſorrow; the days of innocent equality are gone by. However holy our myſteries may have been, the lodges are now profaned and ſullied. Brethren, and companions, let your tears flow; attired in your mourning robes attend, and let us ſeal up the gates of our temples, for the profane have found means of penetrating into them. They have converted them into retreats for their impiety, into dens of conſpirators. Within the ſacred walls they have planned their horrid deeds, and the ruin of nations. Let us weep over our *legions* which they have ſeduced. Lodges that *may ſerve* as hiding places for theſe conſpirators muſt remain forever ſhut, both to us and every good citizen."*

He who thus ſacrifices his amuſements and pleaſures to the intereſts of ſociety, acquires a dignity beyond what the higheſt honors of Maſonry can confer.

* Barruel's Memoirs, Vol. IV. p. 63.

8th. Cheerfully ſubmit to the reſtraints which the rules of religion and the good order of ſociety require. There are principles in the human heart which unwillingly endure control, and on theſe principles the diſorganizers of the day place their chief dependence. They artfully endeavor to inflame the paſſions, to awaken a deſire of forbidden objects and gratification, and then exhibit the reſtraints of religion and government, as tyrannically oppoſing enjoyment.

This is the true import of *liberty and equality*, as the words are uſed by modern impoſtors. The abuſe to which theſe terms are liable is obvious; for, when once unlawful paſſions are excited, it becomes an eaſy taſk to perſuade men that whatever checks thoſe inclinations, is an abridgment of their natural liberty; and when, in this way, a popular torrent is formed, in vain religion, order, juſtice, or humanity oppoſe their reſtraints. *Liberty* is a vague term, nor do theſe men wiſh to define it; they wiſh to have men feel that they are injured by whatever oppoſes their inclinations, and when they have inſtilled into them this ſentiment of ſedition, it is eaſy to render men hoſtile to all the reſtraints which religion and ſocial order impoſe. This is the liberty which

Illuminiſm has actively propagated. Modern philoſophers have diſcovered, that the laws of modeſty impoſe an unjuſt reſtraint on the freedom of the fair ſex; that the ſubjection which children are required to yield to their parents, is an unreaſonable uſurpation; and the law which obliges married people to live together, after their affections for each other are alienated, is tyrannical.

But you, my countrymen, do not wiſh for this kind of liberty. The glory of your conſtitution is, that it preſerves the citizens in the free enjoyment of their natural rights, under the protection of equal laws and impartial juſtice. You wiſh to have your lives, property, and privileges, both civil and religious, preſerved to you: Guard then thoſe of your neighbors; for know, that the moment the encloſures which protect their rights are broken down, yours are no longer ſecure. Whatever weakens the force of moral and religious obligations; whatever leſſens the reſtraints, already ſufficiently weak, which the laws impoſe on the unruly paſſions of men, proportionably expoſes the lives, liberties, and property of the quiet part of the community to the depredations of the lawleſs.

One of the moſt ſurpriſing effects attending the diſorganizing principles of the day, is, that men of property ſhould be induced to give ſupport to a ſyſtem which deſtroys the barriers by which property is protected. That ſome few, who wiſh to acquire influence, and mount into places of honor and truſt, ſhould adopt theſe violent means to "burſt open the doors" leading to the emoluments of office, is not, indeed, ſtrange; but the quiet, unambitious citizen, whoſe utmoſt wiſh is to preſerve the fruit of his labor and exertion, muſt be completely duped not to perceive, that he expoſes to the greateſt hazard what he is principally deſirous to preſerve. Pleaſed with the idea of ſaving a few ſhillings, neceſſary for the defence of his property, he expoſes the whole.

In the ſame abſurd manner do *they* reaſon, who conceive that the perfection of liberty conſiſts in unbounded indulgence. Extremes are ſaid to meet and produce ſimilar effects. This maxim applies to the preſent caſe. When people grow weary of ſubjecting their paſſions to neceſſary reſtraints, a ſtate of diſorder and faction enſues. Some popular leader, improving his aſcendency over the divided, diſtracted multitude, erects a deſpotiſm; and, flattering their paſſions, he at length eſtabliſhes his authority on a ſurer baſis.

Read this truth in the hiſtory of ancient Greece and Rome. See it verified in modern France. Advancing, in their own opinion, to the very pinnacle of liberty and equality, we ſee them ſuddenly reduced to a ſtate of complete vaſſalage. The diſcerning part of the nation were not deceived, but weary of a liberty which left no ſecurity to their lives or property, they acquieſced in the uſurpation of the Chief Conſul: This isthe natural and unavoidable conſequence of licentious indulgences. Hearken not then, my countrymen, to thoſe, who endeavor to render you diſſatisfied with the reſtraints of religion, or the expenſes neceſſary for the maintenance of uſeful inſtitutions, and the ſupport of good government.

TO THE CLERGY.

AS this ſubject is particularly intereſting to the AMERICAN CLERGY, I beg leave to preſent it to them in a point of view, in which it appears to me of peculiar importance.

Fathers and Brethren,

WHILE I ſee with pleaſure your exertions in oppoſition to prevailing infidelity, permit me to direct your attention to a temptation, by which, as we learn from the preceding hiſtorical ſketches, the German divines were enſnared, viz. that of attempting to reconcile infidels to the goſpel, by reducing it to their taſte; either by explaining away, or keeping out of ſight, its offenſive peculiarities. From the foregoing recital it appears, that the ſecond branch of Illuminiſm, the German Union, was grafted on a mutilated ſyſtem of Chriſtianity.

In the hiſtory of the Chriſtian church, we are often reminded of the injuries Chriſtianity has received from the attempts of its advocates to render the goſpel palatable to its

oppofers. Upon this principle, firſt the Oriental, then the Platonic, afterwards the Aristotelian, ſyſtems of philoſophy became, in different ages, the ſtandards for explaining the ſacred writings; and the doctrines of Infinite Wiſdom have been diſtorted into a compliance with thoſe ſyſtems of human weakneſs and folly. Hence, alſo, aroſe the ſcheme of an hidden meaning, and myſtical interpretation, ſo zealouſly adopted by Origen and others.

This doubtleſs has been ſometimes done with a friendly deſign, but the conſequences have always been unhappy; and unhappy they ever muſt be. Beſides the impiety of the attempt, it is very obvious, that it is merely the corruptions, in theſe mutilated ſyſtems, with which infidels harmonize. Their hearts are no more reconciled to the *Goſpel* than before; all the advantage reſulting to Chriſtianity conſiſts in the external aid they afford the cauſe; and this is incomparably overbalanced by the injury done to the purity of its doctrines. Nor is even this aid now to be expected; for modern infidels, renouncing their former pretended reſpect for natural religion, have taken their proper ground, which is abſolute atheiſm.

"Thus did not Paul." While fully ſenſible that the goſpel he preached was, "a

ſtumbling block to the Jew, and fooliſhneſs to the Greek," he complimented neither the one nor the other, either by adopting their ſentiments, or relinquiſhing his own; but with a reſolution worthy the great defender of Chriſtianity, determined, in face of this oppoſition, to aſſert the doctrine of a crucified Saviour; nay, as if foreſeeing the indirect meaſures which ſome would take to recommend Chriſtianity, he pronounces "him accurſed who ſhould preach another goſpel," adding, that by *another goſpel*, he meant the goſpel of Chriſt perverted, or corrupted.

In this he conformed to the will of his Divine Maſter, who ſtated unalterably the terms of admiſſion into his kingdom, declaring with the greateſt ſolemnity, that unleſs they received the kingdom of God (the ſcheme of doctrines he taught) with the meekneſs, and teachableneſs of little children, they ſhould in no wiſe enter therein. It will not be pretended that he was unmindful of the oppoſition of the human heart to the doctrines he taught, but under a full view of that oppoſition, he demanded for them a ready reception, and the unequivocal ſubmiſſion of mankind. The triumph of the goſpel is effected not by relinquiſhing its demands, in compliance

with the corruptions and caprices of mankind, but by ſubduing the pride, enmity, and oppoſition of the heart, and "bringing into captivity every thought to the obedience of Chriſt."

I have thus, my countrymen, expreſſed my ſentiments with the freedom which is *yet* one of the happy privileges of our country; and with the faithfulneſs which becomes one who ſees his fellow men expoſed to iminent dangers, I have never covered a paragraph, on any of the ſubjects here brought into view, by an anonymous publication. By this obſervation I mean not to criminate, in the leaſt degree, thoſe gentlemen, who, in this way have enlightened and inſtructed the public; but it is moſt agreeable to my feelings, eſpecially in preſent circumſtances, to make myſelf reſponſible to the public, for my opinions on theſe ſubjects.*

* Had the proper names of the authors been affixed to all the publications of the day, it is to be preſumed that the clergy would be found chargeable with a ſmall proportion of thoſe which have been ſo liberally palmed upon them without the leaſt evidence, and plainly with a deſign to injure their characters.

Conſidering the ſpirit of the times, a meaning and deſign will doubtleſs be attributed to the writer which never entered his mind. With reſpect to himſelf, this is a circumſtance of trifling conſequence; as it reſpects the ſucceſs of his labors, he is deſirous to remove every obſtacle; and would therefore obſerve, that nothing has been introduced into this work but what, it was conceived, would ſerve to give weight to the directions ſuggeſted in this addreſs. In your attention to theſe ſentiments conſiſts your ſtrength. Your enemies muſt draw you from this ground before they can prevail. BELIEVE IN THE LORD YOUR GOD, SO SHALL YOU BE ESTABLISHED; BELIEVE HIS PROPHETS, SO SHALL YE PROSPER.*

* 2 Chronicles, xx. 20.

CONCLUSION.

PAINFUL has it been to me, and no leſs ſo, I preſume, to the reader, to traverſe theſe regions of moral death, and to contemplate the direful effects produced by torrents of corruption, flowing from the fulneſs of the human heart. Gladly would I relieve his mind, and my own, with brighter proſpects and more cheerful ſcenes; and ſuch preſent themſelves to him who meekly receives the inſtructions of his Maker, and ſurveys futurity with an eye of faith. By this light we diſcover, that the plan of Providence, however complicated its operations, is but one; having for its benevolent object, the production of order out of confuſion, of good from evil. Under the government of Infinite Wiſdom and love, this conſoling truth is exemplified in numberleſs inſtances, from the plant, which owes its vigor to putrefaction, to the increaſing purification the good man derives from conflicts and ſufferings; and from thence to the croſs of a Saviour which gave life to the world. If we admit this prime truth, we need not a ſpirit of prophecy to foreſee, that

theſe efforts of infidelity will prepare the way for, and haſten its deſtruction: That the convulſions excited by theſe diſorganizers will (but not in the way which they predict, nor according to their intentions) purify its conſtitution, and introduce an healthier ſtate into ſociety: That all the attempts which have been made to deſtroy the foundations of moral obligation, and the evidences of Chriſtianity, will eventually eſtabliſh the one, and confirm the other.

Is it aſked when this happy era will commence? Not perhaps in this theorizing generation; not while men's heads are filled with the idea of erecting a peaceful, happy republic upon the baſis of atheiſm. But the time will come, when wiſdom will reſume her ſeat, and man will ſubmit to be taught by experience, and by his Maker. Then will his ear be opened to the leſſons of wiſdom, to the demonſtrations of truth, which the hiſtory of the preſent period affords.

Would it be extravagant to aſſert, that the collected hiſtory of all ages and nations, ſacred hiſtory excepted, does not furniſh ſo much important and uſeful inſtruction, as will probably be derived from the events which

have come into view within the laſt ſixty years? In the period referred to, we have been preſented with what may be conſidered, as a courſe of experimental lectures on religion, morals, and the intereſts of ſociety; in which many important principles and truths have received a clear illuſtration, and been demonſtrated to the ſenſes.

In many excellent treatiſes has Chriſtianity been defended, and the tendency of infidelity, in its influence on the mind, and on ſociety, held up to the public; but as abſtract reaſonings make but a faint impreſſion on the great body of mankind, infidels have confidently denied the charges brought againſt them, and the juſtneſs of the concluſions drawn from their ſentiments. Infidels have formed the minority in every ſociety; they were therefore naturally led to plead for *toleration*. Their principles were under a continual check, and a regard to reputation and perſonal ſafety, induced a compliance with the cuſtoms and manners of the age. In proof of the importance of religion to a civil community, the advocates of Chriſtianity appealed to the ſtate of ſociety in heathen nations; but this did not amount to a fair experiment; for the heathens were not infidels. The ſcattered rays

of revelation, collected by their philoſophers, produced ſomething like a ſyſtem of religion, which, however inadequate to the principal purpoſes of religion, had a happy effect on ſociety and morals.

Infidelity never before appeared in her proper character. Infidels, formerly, ſpake much of virtue and religion, applauded the morality of the goſpel, and affected to admire many of its doctrines. Lord Herbert calls "the Chriſtian, the beſt religion." Lord Bolingbroke repreſents "Chriſtianity as a moſt amiable and uſeful inſtitution, and that its natural tendency is to promote the peace and happineſs of mankind." It was plead by the advocates of Chriſtianity, that whoever had any real love to moral beauty could not but embrace the goſpel; but deiſts denied the truth of this aſſertion, and to ſupport their argument, were perpetually proclaiming the beauty of virtue and natural religion. But now it appears that all this was a mere fineſſe, adapted to conceal the fatal tendency of their opinions. Infidelity, confiding in her ſtrength, and the increaſing number of her advocates, has now laid aſide her maſk, and we have ſeen her in France, fierce, cruel, unjuſt, oppreſſive, abandoned and profligate, as ſhe is; rejecting thoſe

moral precepts ſhe once profeſſed to admire, proudly aſſuming entire independence, and ranking the ſovereign of heaven with the tyrants ofthe earth.

We have grounds to expect, that the genuine tendency, both of infidelity and Chriſtianity, as they reſpect ſociety, will be fully and undeniably demonſtrated. It is undoubtedly a part of the ſcheme of Providence, to lay open the human heart, and to prove important truths by convincing experiments. Were mankind duly impreſſed with that view of the tendency of infidelity, which late events have exhibited, it would afford a rational hope that its reign would ſoon ceaſe; but while ſo many remain unconvinced, there is reaſon to fear its more deplorable prevalence, before the dawning of that happy day, when Chriſtianity, infuſing its benign influence into every heart, ſhall produce permanent peace, and the precious fruits of univerſal love.

FINIS.

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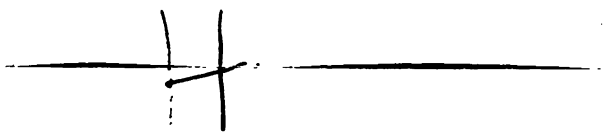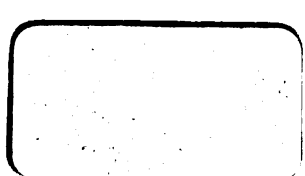
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